

Illustrated Stories of
Baba Deep Singh Ji Shaheed
Baba Banda Singh Ji Bahadur
Bhai Mani Singh Ji Shaheed



Dr. Ajit Singh Aulakh

© Publishers

ISBN : 978-93-80323-64-0

First Edition 2010

Price : Rs. 120-00



Published by :

B. Chattar Singh Jiwan Singh

Bazar Mai Sewan, Amritsar (India)

Ph. : 91-183-2542346, 2547974, 2557973, 5011003

Fax : 91-183-5017488

E-Mail: csjssales@hotmail.com csjspurchase@vsnl.com

csjsexports@vsnl.com

Visit our Website : www.csjs.com

Printed & Bound in India by :

Jeewan Printers, Amritsar. Ph. 0183-5095774

Illustrated Stories of

**BABA DEEP SINGH JI SHAHEED
BABA BANDA SINGH JI BAHADUR
BHAJ MANI SINGH JI SHAHEED**

SIKHBOOKCLUB.COM

Dr. Ajit Singh Aulakh

Publisher

B. Chattar Singh Jiwan Singh

Amritsar (India)

BABA DEEP SINGH JI SHAHEED

SIKHBOOKCLUB.COM

BIRTH

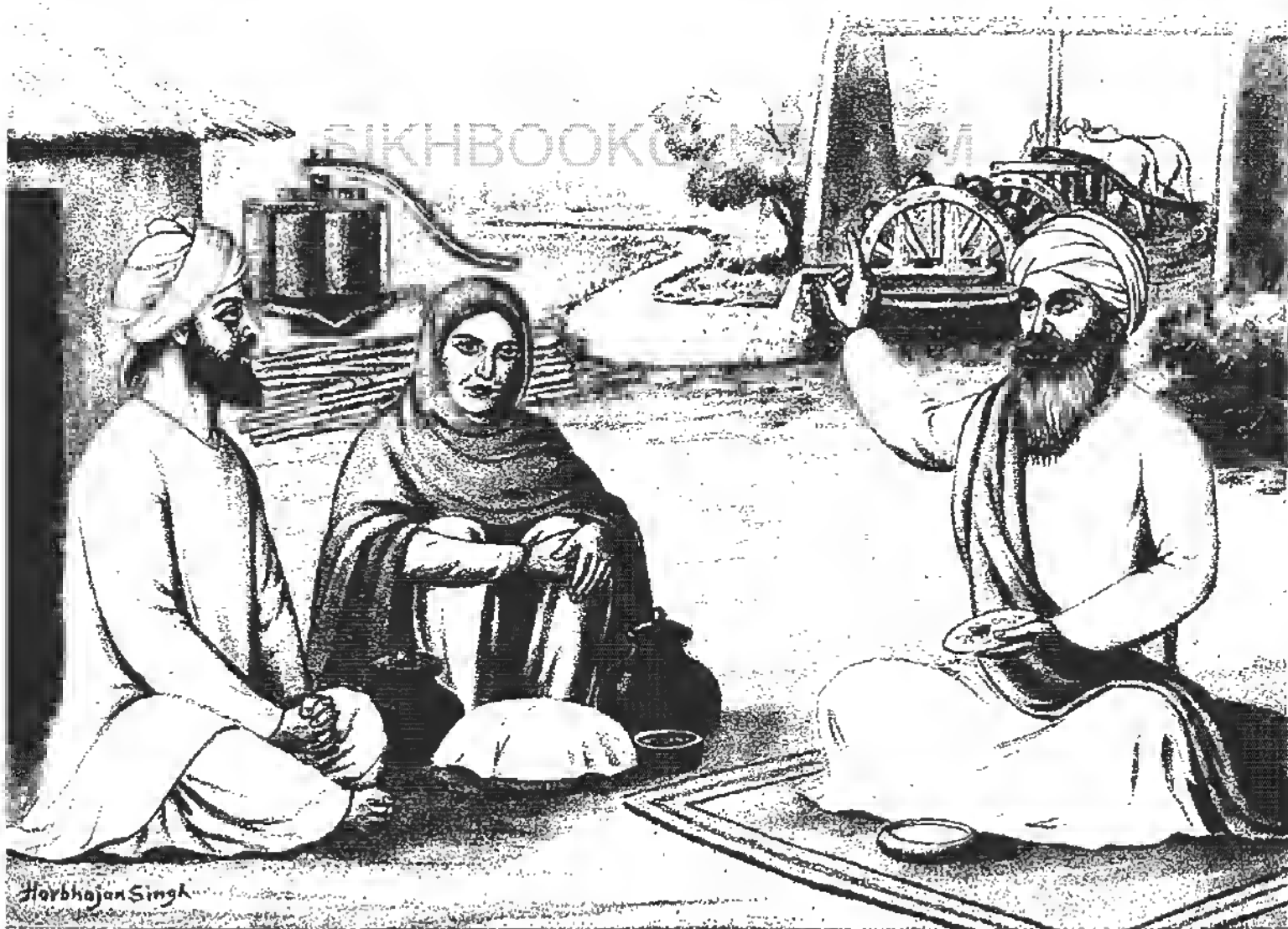
Baba Deep Singh was born on 26th January 1682 A.D. at Pahoowind (Distt. Amritsar) in the house of Bhai Bhagtoo and mother Jeeooni. He was the only son of his parents. There are many stories prevalent about the birth of Baba Deep Singh. It is said that Bhai Bhagtoo and Mata Jeeooni remained issueless for fifteen years. The pair was a Guru-ward Sikh. Therefore they believed only the Gurus. They had also a great respect for Guru Tegh Bahadur and Guru Gobind Singh who were honouring the Guruship during their life. Due to Guru-ward they were leading a happy life living in the Will of God. They had no belief on spirits, cementary, crematory, graves and casting of spell. But due to advance age they were worried how their pedigree would continue. They had sufficient land and there was no dearth of any thing. They were keeping many cows and buffaloes due to which there was no deficiency of milk and butter in their house. They had their own Persian wheel and at the well they had constructed one cottage to take rest. On the right side of cottage there was the Persian wheel while on the left side there was fixed a roller to crush the sugarcane. In winter they used to crush the sugarcanes in order to make stones of brown sugar. Sometimes while crushing the sugarcane they had to stay there very late at night. Then Bhai Bhagtoo and his servant had to sleep in the cottage. Rising early in the morning the servant used to cut the fodder and after placing that on their cart he carried that to the village. After supplying fodder to the cattle and taking his own meals he was returning back.

One day Bhai Bhagtoo was sitting in the sun shine outside the cottage. A bundle of peeled sugarcanes was lying near the roller and Bhai Bhagtoo was waiting for the arrival of his servant. But in his mind he was absorbed in deep thinking. He was thinking if he had a son, then why should he had to wait for the servants. When he was absorbed in such thoughts then a Gursikh appeared there and after saying, "Victory to the Wondrous Lord" he said, "O great man! You seems to be the Sikh of the True Guru, but how gloominess is covering your face." Bhai Bhagtoo was astonished to see the Saint, he atonce got up and bowing with reverence before the Saint said, "It is our good luck that we had got the glimpse of the Saint early in the morning." He brought one bed sheet from the cottage and spreading it on the platform, requested the Saint to sit on that place. Saint sat on the bedsheet with great affection and love.

In the meantime his wife Jeeooni reached there bringing curd, milk of curd, loaves and prepared vegetables. Seeing the Saint she felt very happy and placing pitcher of curd milk and loaves on its proper place she bowed before the Saint. They requested the Saint to share the loaves. Saint did not evade and readily accepted their

offer and said, "I had come here to eat your loaves, I was feeling very hungry." Hearing this Mother Jeeooni became very happy. She realised as if God had come at their well in guise of a man. She had not brought any plate to serve the meals so she put some 'Saag' (green pot herbs) on the breads of maize and adding some butter in it, she placed that on the hands of Saint. Then she filled one bowl of curd and one flat bowl of curd milk and placed that in front of Saint. The Saint was eating the loaves with great love and he continued his conversation with Bhai Bhagtoo. He said, "What is the matter you have not yoked the roller yet." Bhai Bhagtoo said, "The servant has not yet returned from the village, when he will arrive, I will yoke the crusher." The Saint pointing towards the Persian wheel said, "Where have gone your children there is no gaiety at the well." Hearing this mother Jeeooni's eyes became wet with tears in it, in a very sad mood she said, "Fifteen years has elapsed since we married but God still has not gifted us with a child." Hearing this the Saint laughed and said, "Why do you feel sad, Gursikhs always remain in the Will of God. There is no dearth in the house of God. In your house also a son would take birth who would be a great valiant warrior and scholar. He would keep the name of your lineage till the dooms day."

After the arrival of servant they were just going to yoke the crusher when saint disappeared suddenly. Next year God gifted them a son who was named as 'Deep'.



A JOURNEY TO ANANDPUR SAHIB

Getting the gift of a son both Bhai Bhagtoo and his wife Jeeooni became very happy. They thanked their True Guru from the core of their heart. In their house there were many milch animals and there was no dearth of food milk so Deep thrived to be a youngman very soon. At the age of 10-12 years with a very solid and healthy body he began to play Kabbadi and other games.

The boys of his age were considering him their leader. But he also performed his duty well in all types of house hold affairs.

Now he used to plough and water the fields. He also was crushing the sugarcane to make cakes of brown sugar. Bhagtoo had no need to keep a servant, as Deep was performing all the duties. But he did not want his only son to be engaged in hard works. He wanted to unify him with house of the Guru. So he was cramming the main Baanis of the Guru's to Bhai Deep. So the yearning for the house of Guru developed considerably in Bhai Deep. In those days in 1699 A.D. on the day of Baisakhi Guru Gobind Singh created Khalsa Panth. Guru Gobind Singh bestowed Nectar to five beloved one's and then himself took Nectar from them and after that thousands of Sikhs took Nectar. The news of the creation of Khalsa propagated all over India. The Rulers and landlords became sad. They realised that the men of low castes who had been serving them since centuries, would now fight with them. This news also reached Pahowind. When Deep heard this news, he danced with happiness. He told the whole story to his parents. He said, "Guru has created a unique and wonderful Khalsa who ever takes Nectar from the Guru he turns to be a Lion from a goat some people of our village are also going to Anandpur Sahib in this Baisakhi in order to consume Nectar. We should also accompany them." Hearing this the parents of Deep felt very happy. Bhai Bhagtoo said, "Many years have passed since we had a glimpse of the Guru, we have even to pay the ten percent of earnings of our accomplishment. So we must take our cart with us, we will load the cart with some bags of wheat, brown sugar, pulses and ghee. Some old women will also sit on the cart, you should take your horse with you." Deep was very pleased to hear such words of his father. He atonce slipped to tell his friends about their journey to Anandpur Sahib.

At that time Bhai Deep was a young man of eighteen years.

He was a very robust, muscular and well built young man with first appearance of moustaches on his face.

His tall stature, broad breast and muscular body had made him handsome and worth seeing. They deputed the duty of responsibility of their house to their neighbourers and appointed two servants for the house-hold affairs. They paid the

servants in advance and made them happy.

After few days they started to make preparations for the journey. They got their cart repaired from the local craftman and asked him to grease the wheels. Then they loaded bags of wheat, brown sugar and cans of Ghee. They also took some spare clothes. In order to take Nectar the devotees had informed them to take two kachheras, one kirpan, one comb and one bracelet and to tie a turban on their head. There is a prohibitory order by the Guru to cut any hair.

Bhai Bhagtoo had not cut the hair of Bhai Deep from his childhood. When all preparation were made then mother Jeeooni and her associates sat in the cart. Bhai Bhagtoo started the cart and Bhai Deep and his companions followed the cart riding on horses. They all had swords and spears. Crossing the river Beas they reached Doaba and after resting for sometime they took their meals and again advanced further. In this way marching slowly they reached Anandpur Sahib on fifth day.

First of all they went to have glimpse of the Guru and meeting the Guru they placed their head on the feet of the Guru. When Deep went to place his head on the feet of the Guru then he gazed at the face of the Guru for a long time. Seeing this Guru smiled and said, "O Man of the Guru! What is your Name. Bhai Deep replied with great humility, "O True Guru my name is Deep."



IN THE SERVICE OF THE GURU

One day before Baisakhi it was declared that those people who want to baptise Sikhism, should reach in Dewan Hall after bathing and taking Kachhera, Comb, Bracelet, Sword with them. Such people should get their name registered with the incharge.

Bhai Bhagatoo, mother Jeeooni and Bhai Deep got their name registered in the Dewan Hall. On the day of Baisakhi after recitation of Aasa di Vaar, a Kavi Darbar was held in which poets sang their heroic poems. Then all the people were advised "who want to take Nectar they should reach the Dewan Hall, and as their name is pronounced they must take Nectar from Guru Gobind Singh Ji." Bhai Bhagatoo, mother Jeeooni and Bhai Deep reached the Dewan Hall. Sitting in Dewan-Hall they were reciting the Name of God with great faith and waited for their turn. When the turn of Deep came then eyes of Deep and Satguru glanced each other. Seeing the well built structure and height of Bhai Deep, the Guru again smiled. When they administered the Nectar then their name changed to as Bhai Bhagat Singh, mother Jeewan Kaur and Bhai Deep Singh. Now they had worn the new dresses and had adorned the swords in their necks. They were themselves feeling as they had become lions from the goats.

When all the Sikhs took the Nectar then the Guru advised them about the tradition. He told them that to keep five kakkars is very essential. You should not cut the hair of your body and the use of tobacco and wine is prohibited. You should not eat the meat and never see with malign eyes towards the wife of another. Never worship crematory, graves, stones, idols, pictures, and spirits. Always recite the Baani of the Guru and share your meals with others.

Bhai Bhagat Singh, mother Jeewan Kaur and Bhai Deep Singh stayed at Anandpur Sahib for few days. They were serving in *langar* and were taking their meals there. But Bhai Deep Singh always visited the army of the Guru and also was seeing the weapons used by the Guru's army. He learnt from them that all the warriors had enrolled themselves in the army of the Guru leaving their homes. They were regular members of the army of the Guru. He also learnt that the warriors were getting training of horse riding, swordmanship and archery. The Guru has also appointed teachers to teach them Sanskrit, Persian, Punjabi and Hindi.

In this way Khalsa was not an army of illiterate persons. But they were celebrated scholars. Seeing this Bhai Deep Singh made up his mind that he would join the army of the Guru and would become master of archery, swordmanship and horse riding. He told about this to his parents. But they did not approve his desire. They said, "You are

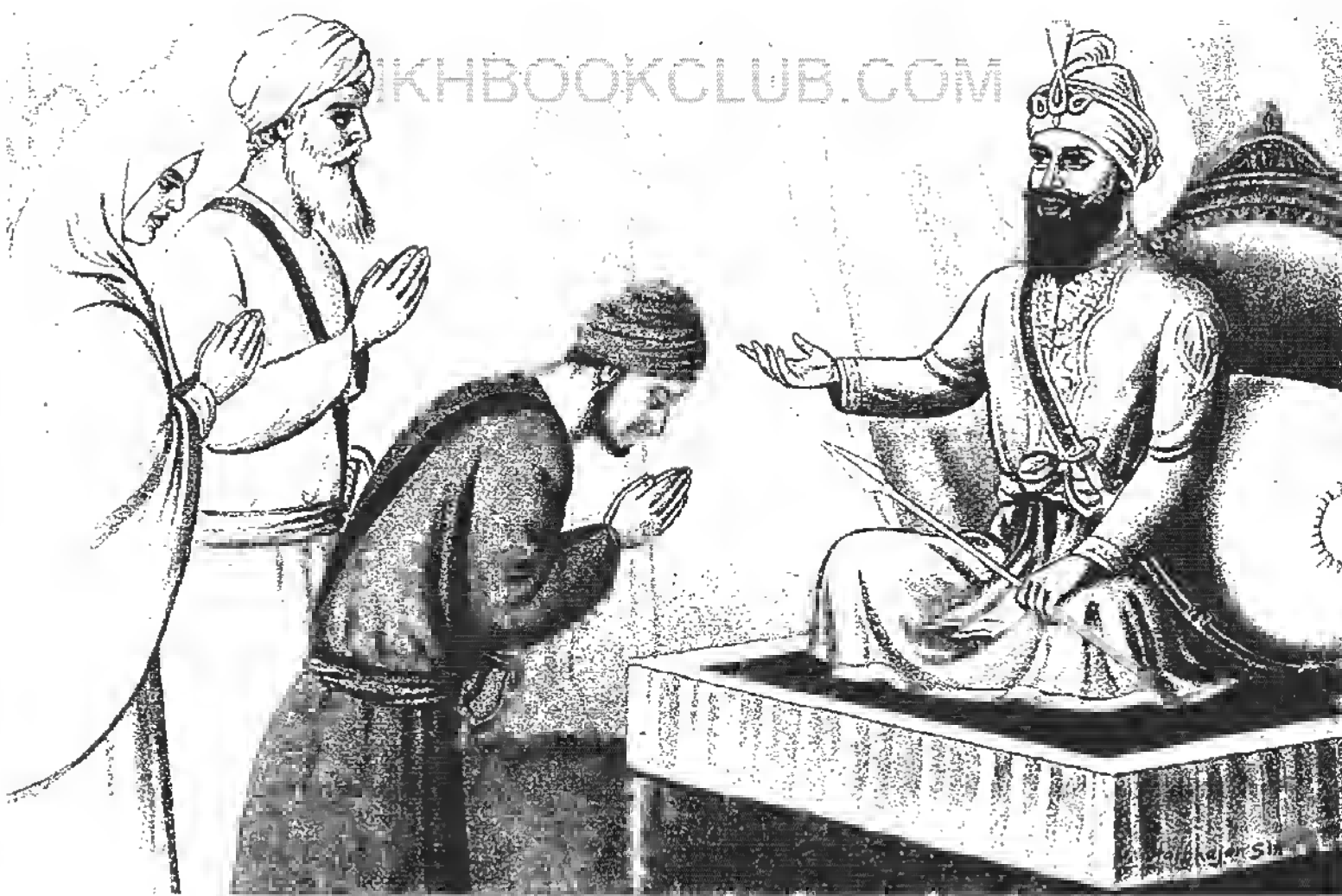
our only son, now we go to our village and arrange your marriage and we will also play with our grand daughters and grand sons."

When they forced him, Bhai Deep Singh showed his readiness to go with them. But before departure he wanted to take permission from the Guru. Bhai Bhagat Singh accepted his this proposal. At that time the Guru was bidding farewell to the congregations of different provinces.

When the Guru came near Bhai Deep Singh then he fell at his feet and said, "Satguru! I don't want to go to my village, please keep me in your service.

The Guru took Bhai Deep Singh from his hands and embraced him very cordially and he said to Bhai Bhagat Singh and mother Jeewan Kaur, "O Great man! You should go to your village, let Bhai Deep Singh to stay with us. He will become the light of Sikh Panth one day. I need such a great warrior.

Bhai Bhagat Singh and mother Jeewan Kaur left for the village and Bhai Deep Singh absorbed himself in the service of the Guru.



TRAINING AND EDUCATION

When Guru Gobind Singh ordered Bhai Bhagat Singh and mother Jeewan Kaur to leave their son at Anandpur Sahib then they became very sad but a hope also revived that living with Satguru he could get education and weapon training and would become a great man. "On whom Satguru showers his grace he gets his this world and next world reformed." So they happily took adieu from Satguru and showering great love on their son went towards Pahoowind. Along with their other companions they took their seats in the cart and proceeded towards their village. Bhai Deep Singh kept his personal horse with him.

Bhai Deep Singh joined the army of saint-soldiers. He was getting up early in the morning and after taking bath was going to hear the recitation divine hymn singing. When Satguru was holding his Darbar, he used to hear the sermons of Satguru with great love. Satguru had appointed teachers of Sanskrit, Persian, Hindi and Punjabi. They were teaching these languages to the saint-soldiers of Guru Gobind Singh and all the soldiers were learning these languages with great respect. It was concept of the Guru that along with training of weapons, education was also very essential. An educated man becomes a good citizen. Bhai Deep Singh first learnt Punjabi. He learnt Punjabi very soon and his hand writing was very fine. His teacher always appreciated him. After that he learnt Brij Bhasha, Sanskrit, Persian and Arabic. Teachers were also informing Guru Gobind Singh about the elegance of Bhai Deep Singh. Guru Gobind Singh used to say, "He is our lamp, who will share his light with our other Sikhs." For weapon training Guru Ji had appointed many retired Generals. They were training the saint soldiers of Guru Gobind Singh in the field of horse riding, swordsmanship, archery jousting and gun firing. They were also accordingly doing the useful exercises. They were also arranging competitions of horse riding, jousting, archery and swordmanship. Bhai Deep Singh was a well built robust man therefore he got prepared a very heavy double edged sword for him. In the battle field no enemy could endure the blow of his heavy two edged sword.

Bhai Deep Singh was very fond of hunting when ever Guru Gobind Singh was going for hunting, he always took Bhai Deep Singh with him.

Once when they had gone for hunting, a lion attacked the horse of Bhai Deep Singh. Bhai Deep Singh at once jumped from the horse and stood in front of the lion. Seeing this the lion was confused. Seeing the shining two edged sword of Bhai Deep Singh lion wanted to run away. But seeing the hunters standing on all sides, he had no option but to attack Bhai Deep Singh. He jumped and attacked by Deep Singh. But Bhai Deep Singh stopped his attack on his shield and attacked the lion with his two

edged sword of ten kilos in such way that lion fell in the ground sawed in two pieces. Guru Gobind Singh saw this scene with his own eyes. He dismounted the horse and patted at the back of Bhai Deep Singh with great love and said, "You would be a great warrior of Sikh Nation. I am very proud of you". Bhai Deep Singh stood before the Guru with folded hands and said, "O Satguru! It is all due to your grace. When I came here then I even did not dare to kill even a sparrow. But your Nectar infused in me such a power that now I have realised such a self confidence that I can face any eventuality." Blood was oozing from the back of the horse of Bhai Deep Singh. The lion had clawed it. Bhai Deep Singh cleaned the back of the horse with his towel and rided the horse. He loved his horse very much. Reaching abode he nursed the horse very carefully and he became hale and hearty very soon.



CARRIED MATA SUNDRI JI AND MATA SAHIB KAUR JI TO DELHI

Mughal forces and forces of Hill Rajas seiged the fort of Anandpur Sahib for Six-seven months but Guru Ji neither accepted the defeat nor vacated the fort. Then Mohmmedans swearing by Koran and Hindus swearing by cow requested the Guru to vacate the fort and they also swore not to chase them. Firstly Guru Gobind Singh did not believe their swearing but on request of Sikhs and family members Guru Ji decided to vacate the fort. For this purpose it was most important that Mata Sundri Ji and Mata Sahib Kaur Ji must be despatched to some safe place. He got prepared two palanquins for them. In the early hours of the night these palanquins were ousted from the fort. Later on they rode on horses in order to cross the river. For their security Bhai Deep Singh and Bhai Mani Singh were despatched with them.. At Ropar there lived some devoted Sikhs of the Guru. Bhai Deep Singh and Bhai Mani Singh knew those Sikhs. Saving themselves very cautiously they reached Ropar. They reached in the house of a devoted Sikh of Guru Gobind Singh and they told him the whole story of vacating the fort. That Sikh served all with great love and got prepared a cart for the two mothers. He asked Bhai Deep Singh and Bhai Mani Singh to disguise and they wore the dresses of Mughals. He asked them to go to the house of Bhai Jawahar Singh at Delhi for residence.

At that time all Mughal forces were busy in arresting Guru Gobind Singh. So they did not face any obstacle in the way upto Delhi. They carried the two mothers to the house of Jawahar Singh safely. Bhai Deep Singh stayed at Delhi for many days, but he did not get any news about Guru Gobind Singh, his forces, and his princes. At last one day Bhai Deep Singh requested Mother Sundari, "We hav'nt got any news about Guru Gobind Singh, I want to go to my village for some time, in this way I would also get some news about Guru Gobind Singh Ji. If I got any news then I would atonce inform you."

After getting permission from Mata Sundari Ji. Bhai Deep Singh rode towards Pahoowind. Travelling very fast he reached Pahoowind with in few days. His horse was very strong so he reached there very soon. When mother Jeewan Kaur and father Bhagat Singh saw their son they became very happy. But Bhai Deep Singh's face was covered with sadness. When the members of the house and other people asked about it then Bhai Deep Singh narrated the whole story. He said, "The Mughals and Hill Rajas have deceived the Guru. Now I do not know what is the condition of the Guru. Therefore until and unless I do not get the glimpse of the Guru, I would not get

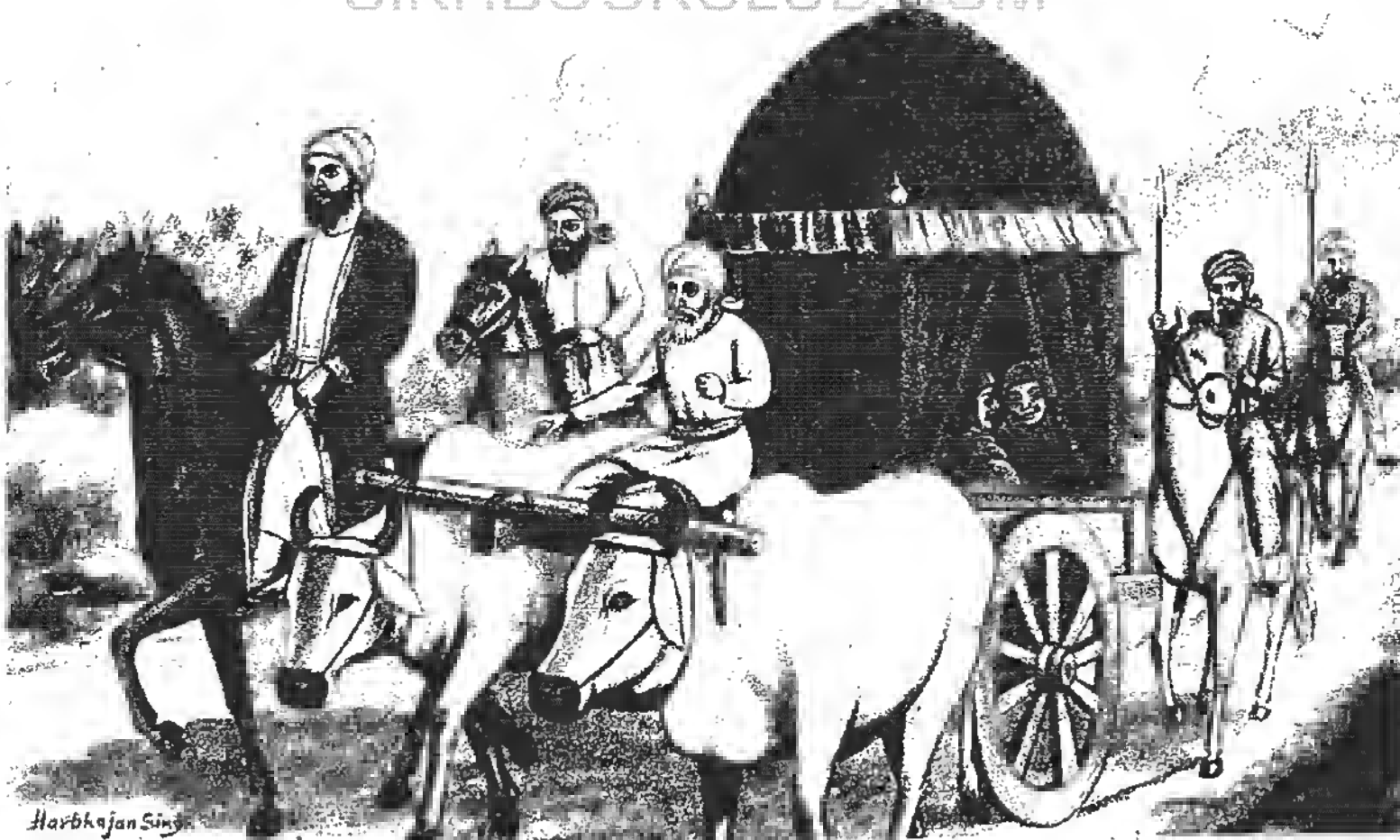
tranquillity.”

He was always reciting the Name of God and going in different villages was preaching Sikhism. Being the personal attendant of Guru Gobind Singh the Sikhs of that area were meeting him and were hearing the tales of Guru Gobind Singh's battles.

After some time a runner circulated that Guru Gobind Singh has been staying in Lakhi Jungle. When Bhai Deep Singh realised the truth then he made preparations to go to Lakhi Jungle.

One day he was cleaning his weapons, that a Singh named as Sher Singh said, “Victory be to the Wondrous Lord! Bhai Deep Singh also said, “Victory be to the Wondrous Lord! Bhai Deep Singh recognised him and met him very cordially and he atonce asked about Guru Gobind Singh. Sher Singh said, “Bhai Ji! Ask other questions from the Guru Ji yourself, he has sent me to bring you at Sabo ki Talwandi” A blind man requires but two eyes. He saddled the horse and became ready to go to Talwandi Sabo. Bhai Bhagat Singh and mother Jeewan Kaur did not intervene. They served meals to Sher Singh and both disappeared going out of the house.

SIKHBOOKCLUB.COM



RE-EDITING OF GURU GRANTH SAHIB

Bhai Deep Singh and Bhai Sher Singh while riding horses were conferring with each other. Bhai Deep Singh wanted to hear this episode that how four sons of the Guru had been martyred and how the Guru reached Talwandi Sabo after safely emerging from cruel army of the Mughals. Sher Singh was narrating him the whole episode in detail. When he told him that the Guru was in high spirits that he was proud of the martyrdom of his sons then tears began to flow from the eyes of Bhai Deep Singh and he said, "Blessed is Satguru Gobind Singh! Sher Singh also told him that the Guru says, "If my four sons had been martyred then what to mind about it, in the form of Khalsa my lacs of sons are still alive and would remain alive for ever." Taking such a conversation they reached Talwandi Sabo. Bhai Deep Singh fell at the feet of Guru Gobind Singh and with tearful eyes said, "O Satguru! I have gone away from you and could not serve you. My all companions have been martyred and I have been wandering alive". Patting Bhai Deep Singh the Guru said, "O my beloved Guru ward Singh! Take courage, yet you have to perform many duties. Very horrible days are coming ahead. You have to prepare the Khalsa after baptising them and have to face the difficulties. That is why I have sent you and Bhai Mani Singh separately. We knew it very well that the Mughals and Hill Rajas could not be relied upon. All the Singhs had to drink the cup of martyrdom."

After meeting the Guru Bhai Deep Singh met Bhai Mani Singh. Bhai Mani Singh met Bhai Deep Singh with great respect. Bhai Mani Singh said, "Bhai Daya Singh and Bhai Dharm Singh had to go to Dakkan in order to deliver a letter of Guru Gobind Singh (Zafarnama) to king Aurangzeb. Here we are waiting for them. During this period the Guru has decided to re-edit the Guru Granth Sahib and we have to add in it the Baani of Guru Tegh Bahadur according to Raags. The Granth of Anandpur Sahib had been washed away in the Sarsa river, but we had got some copies from different sources. We have seen that there are many drawbacks in those copies. Guru Ji has ordered that he would dictate and we both will scribe it. As your handwriting is very clean and fine so I had requested Guru to send you for... Hearing this Bhai Deep Singh felt very very happy and said, "Blessed is my destiny I could serve the Guru any way."

After few days the work of re-editing of Guru Granth Sahib started. The Guru got erected a tent and placed all documents inside it. The Guru ji sitting on his seat was dictating the Baani and Bhai Deep Singh and Bhai Mani Singh were scribing it. In the evening the Guru himself was revising and correcting the Baani. He was himself correcting the even symbols of vowel sound in Gurmukhi script. Next day when

Diwan was held then the Guru used to cause to understand the meaning of the Baani to his Sikhs. Bhai Mani Singh and Bhai Deep Singh were writing those meanings for their memory. Next day they were asking meanings of the difficult words which were beyond their intellect and understanding.

This work continued for nine months, nine days and nine gharees. According to the measures or Raags Guru Ji entered the Baani of Guru Tegh Bahadur before the Baani of Bhagats. In this way Guru Gobind Singh scribed a new Beerh which was named as Damdami Beerh. When Guru Ji went towards Dakkan then he took the Beerh scribed by Bhai Mani Singh with himself and at Hazoor Sahib bestowed Guruship to the same Beerh. The Beerh scribed by Bhai Deep Singh remained at Damdama Sahib. Bhai Deep Singh was ordained to remain at Damdama Sahib and Guru Ji also asked him to prepare more copied of that Beerh scribed by Bhai Deep Singh. Afterwards Bhai Deep Singh scribed four copies of that Beerh and sent those at four Takhats. One copy of which was kept at Damdama Sahib. Bhai Deep Singh was daily reciting that Baani and also was causing to understand the meanings of that Baani to the Sikhs.



HELPED THE MEEK

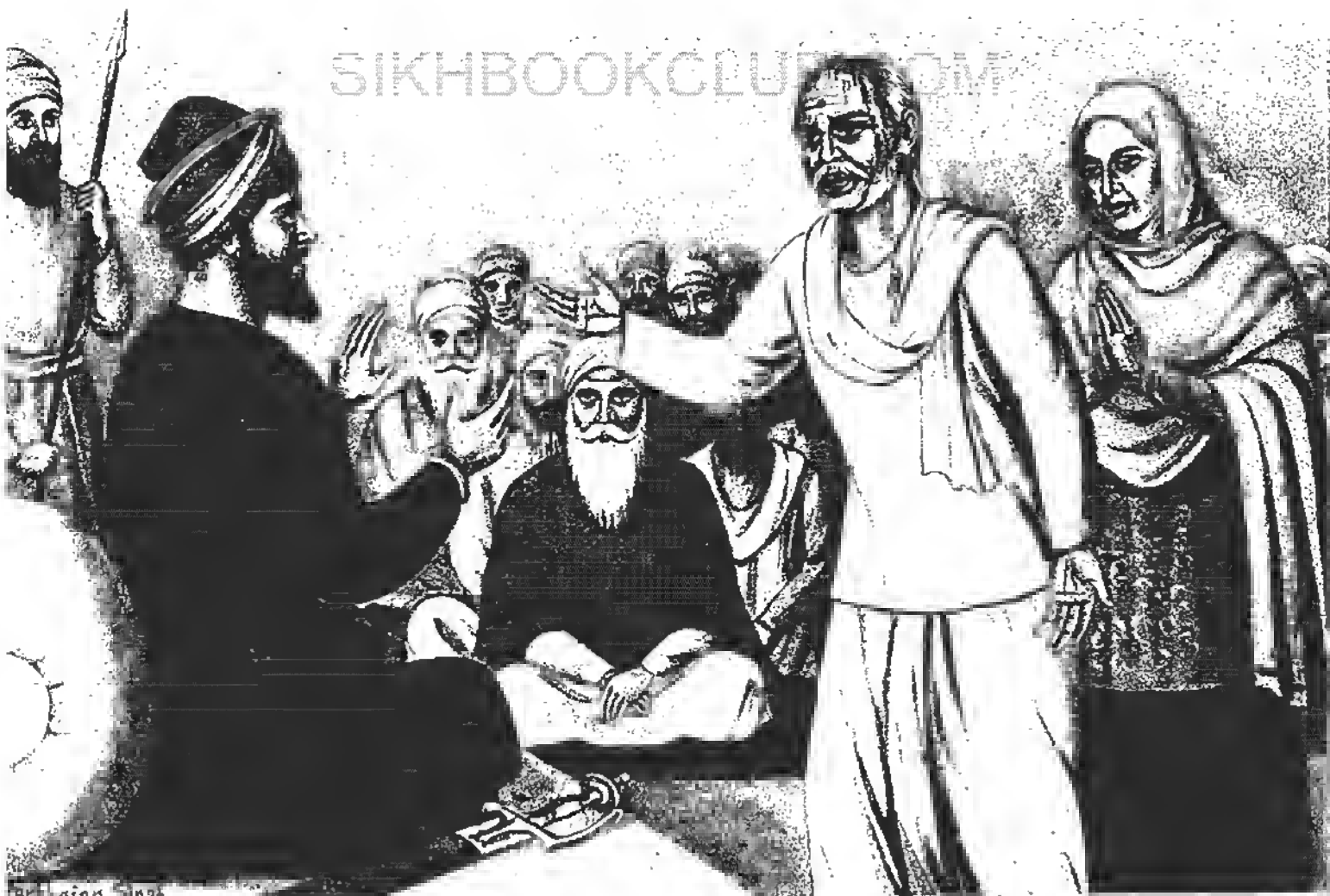
Before going towards Dakkan, Guru Ji appointed Bhai Deep Singh Jathedar of Damdama Sahib and advised him to baptise the Sikhs, to unite the Panth to teach Gurbaani and to help the meek. Bhai Deep Singh served there very efficiently. Due to reign of Bahadur Shah strictness on Sikhs stopped and they were roaming freely. Though Guru Ji had gone towards Dakkan but Sikhs of Punjab were gathering at Damdama Sahib. Bhai Deep Singh was administering them Nectar and rendering them weapon training. In that area they had great grandeur and even Mohammedan land-lords were afraid of them... Bhai Deep Singh constructed a dome there, who had four storeys and fifty three steps. Near it he got constructed a basement in which were kept weapons of battlefield. Dome was constructed so secretly that no body could trace it. Bhai Deep Singh also constructed a well there in order to meet the demand of water there. Bhai Deep Singh himself used to sit at the '*Chhabee*' to serve the water to the public.

He was holding a Darbar in which holy hymns were recited and also was causing Sikhs to understand the meanings of Guru Granth Sahib. In a very short period his benevolence and bravery became very famous and people of that area were considering him as their saviour. As Guru Ji had asked him to help the meeks so he was helping all the meeks and needy persons.

One day when Bhai Deep Singh was holding his Darbar then a Hindu named as Karam Chand and his wife reached there. Both were weeping bitterly. Karam Chand having a wound in his head requested, "Baba Ji! We have been ruined, we have been looted. Today when we were going to attend the marriage of our relative, my son, my wife, my daughter-in-law and my daughter were also accompanying us. Then some men of land-lord Nasar Din attacked us. They killed my son, wounded me and had lifted my daughter-in-law and my daughter."

When Bhai Deep Singh heard about this incident then he was filled with rage. Becoming red he said, "Has Nasar Din shown such a courage. He atonce dismissed the Darbar and taking hundred Sikhs with him marched towards the palace of Nasar Din. They besieged the village Garhi Peeran which was the village of Nasar Din and sent a message to Nasar Din that he should return back the looted girls otherwise your fort would be demolished. When Nasar Din heard about it then he was very frightened. Trembling with fear he fell at the feet of Bhai Deep Singh and said, "Baba Ji! I am innocent. My two men had brought girls but I atonce arrested those men and put them under the bars and those girls had been kept in my house with great respect. You can go with me to know the reality."

Bhai Deep Singh along with some Singhs reached the house of Nasar Din and brought the girls back. The girls told them, "Nasar Din and his wife has kept us with great respect and the culprits after a severe thrashing had been imprisoned." Hearing this Bhai Deep Singh believed the words of Nasar Din and he took the girls with him and he handed over them to their parents. He gave Karam Chand some money for the treatment of his wounds. Karam Chand was so influenced by the benevolence and bravery of Bhai Deep Singh that by baptising he adorned himself as a Sikh. His daughter-in-law, daughter and wife also undergone initiation ceremony of Khalsa. One day Karam Chand requested Bhai Deep Singh that he wanted to get his daughter and daughter-in-law to be married. If Singhs accept them then he would be relieved from their responsibility. Baba Deep Singh announced about it in the Darbar and two Singhs of Lakhi Jungle consented to marry the two girls. Bhai Deep Singh himself performed the marriage ceremony of two pairs according to the tradition of the Guru and himself blessed the pair and offered them money for their maintenance.



A MEETING WITH BABA BANDA SINGH BAHADUR

When Guru Gobind Singh reached Nander, there he met Madho Das Bairagi. Madho Das was resident of Rajauri in District Jammu therefore he knew Punjabi well. He was very brave and master of Jantra Mantra. If any saint was visiting his Dera then he with the power of his Jantra Mantra was sending his 'Birs' who generally used to make a mock of the saint.

Madho Das always enjoyed his such feats. When Guru Gobind Singh heard about his such feats then he along with some Singhs reached his Dera and slept on his beautiful couch. When Madho Das heard about this then he sent his Birs to turn the couch upside down but the Birs proved ineffective. At last Madho Das fell at the feet of the Guru. Guru Ji asked, "Who are you?"

He said, "I am your Banda (servant)."

Guru said, "You are so brave, powerful warrior and master of all Ridhis Sidhis. You should use this power for the defence of poor and oppressed people who are leading a hellish life. Madho Das, "How that can be done. Then Guru Ji alerted him about the atrocities of the Mughals. Guru said, "The people of Punjab are suffering cruelties of Mughal rulers and living a vexed life. Go there and ruin the cruel rulers and become the Christ of the poor."

Guru Ji took him to his Dera and after administering Nectar to him baptised him as a Sikh and gave him a new Name as Banda Singh and honoured him with a gift of bravery. Then the Guru presented him five arrows from his quiver, five advisers along with some brave soldiers and sent him to Punjab. The Guru wrote letters of instructions to all the Jathedars of Punjab in which he ordered them to help Banda Singh.

One letter he also wrote to Bhai Deep Singh. Receiving this letter Bhai Deep Singh sent messages to Singhs of Lakhi Jungle, "Time has now come to rectify the cruel rulers and for this purpose Guru Gobind Singh has sent his special envoy Baba Banda Singh Bahadur.

Thousands of Sikhs gathered around Bhai Deep Singh. Banda Singh after rectifying the cruel rulers was advancing towards Sirhind. Bhai Deep Singh taking his Singhs met Banda Singh. Baba Banda Singh was very pleased to meet Bhai Deep Singh and unifying there forces they attacked Sirhind collectively.

Baba Banda Singh was eliminating all the landlords and he was giving their lands to cultivators or land tenants.

Therefore land tenants were also helping Baba Banda Singh. Some people were joining with their forces for the purpose of plundering and killing.

Wazir Khan had killed the younger princes of Guru Gobind Singh by walling them. It is said that the masons walled them up alive. Therefore it was very essential to kill him. Wazir Khan came forward to face the Singhs. But he was unable to stop the powerful attack of the Singhs. Singh killed him in the battlefield. Then they ruined the city terribly and eliminated the whole family of Wazir Khan.

After that they killed executioner of Samana along with his family, who had martyred Guru Tegh Bahadur. Minister Sucha Nand of Sirhind had fled away to an unknown destination. But some people knew his place of hide. So the forces of Banda Singh secretly reached there and after arresting him killed him. After that they rectified Sadhaura and Saharanpur and all the cruel persons were killed after finding their hiding places. No warrior of the Mughals was ready to fight with the Singhs. In all these battles Bhai Deep Singh showed his bravery fearlessly. Baba Banda Singh was very proud of his dauntless bravery. He honoured Bhai Deep Singh with a title of "Self Respecting Brave Warrior." When Baba Banda Singh went to the hills then Bhai Deep Singh again settled at Damdama Sahib.



BEHEADING OF MASSA RANGHAR

Once in 1794 Bikrami Bhai Mani Singh made a programme to celebrate the Diwali at Amritsar. Sikhs were not allowed to celebrate Diwali at Amritsar. Bhai Mani Singh met Zakaria Khan and promising him to pay rupees five thousand, got the permission to celebrate the Diwali according to their choice at Amritsar. But on that day when Sikhs were coming from far and near then Zakaria Khan deployed Mughal forces to arrest them. So the Sikhs did not celebrate the Diwali and no offerings were collected. So Bhai Mani Singh was unable to pay rupees five thousand to Zakaria Khan. Due to non payment of the amount, Bhai Mani Singh was arrested and was killed cutting into pieces from joint to joint of his body.

After the martyrdom of Bhai Mani Singh Zakaria Khan appointed Massa Rangar as administrator of Darbar Sahib. Zakaria Khan granted him liberty to oppress and tighten the Sikhs according to his own will.

Massa Ranghar captured the Darbar Sahib and appointed his watchman on all sides so as no Sikh could enter inside the Darbar Sahib. Himself he sat on a beautiful couch inside Darbar Sahib and placing his head on a heavy pillow was smoking Huqqa all the day. In the evening a flask of wine was supplied to him then musicians were tuning their instruments and call girls were dancing according to the musical rhythm. Sikhs at that time had gone to Rajasthan leaving Punjab. When they heard about this detestable incident, they informed about this to Baha Deep Singh at Damdama Sahib. Hearing about this immoral misdeed of Massa Ranghar, Bhai Deep Singh was enraged and said, "They do not know that Sikhs are not dead yet, if they can kill Wazir Khan of Sirhind then Massa Rangar has what parity and equivalence with him. At that time Bhai Deep Singh was holding the Darbar. He with great excitement and love said, "Khalsa Ji! You have heard that Massa Ranghar sitting inside our holy place Darbar Sahib has been drinking wine and smoking Huqqa and call girls are dancing there. In this darbar I challenge, is there any brave man who beheading Massa Ranghar brings his head here. I want to see the head of that cunning man."

At that time two Singhs stood up. Among them one was Sukha Singh of Maari Kamboke and other was great warrior Mehtab Singh Meerañ Kotia. Folding their hands they requested. "Baba Ji! Please grant this service to us and bless us so that we may be able to place his head on your feet." Hearing this Bhai Deep Singh said, "To benevolent persons Guru Gobind Singh himself helps and always remains in their company. Therefore never consider yourself alone but consider that Tenth Master is with you."

Bhai Sukha Singh and Bhai Mehtab Singh got prepared two small bags and filled those bags with small pieces of broken earthenwares. Disguising themselves in

Mohammedan dresses they rided on the horses. When they reached near Darbar Sahib the watchmen stopped them. They showed the small bags to the watchmen and said, "We have come here to pay the revenue." The watchmen allowed them to go inside. They tied their both horses near '*Ilaaichi Beri*' and entered inside Darbar Sahib. They placed both small bags infront of Massa Ranghar and said, "Sir! We have come here to pay you the revenue." Massa Ranghar was already drunken and senseless, when he saw the bags of money then he became very happy and said, "Be well of you, I needed money very badly."

Then lying on the bed, bowing his head downward, he wanted to see the money bags.

Bhai Mehtab Singh atonce utilized that proper time and chopped the head of Massa Ranghar in the twinkling of an eye. The musicians and call girls hid themselves under the cots.

Sukha Singh atonce hanged up the head of Massa Ranghar in his spear and within no time they rode their horses and ran away.

The watchman even did not imagine what had happened. Running their horses they reached Damdama Sahib and placed the head of Massa Ranghar in the feet of Bhai Deep Singh. When Governor of Lahore heard that Sikhs had chopped the head of Massa Ranghar and had eloped with it then he was very much astonished.



A SKIRMISH WITH ADINA BEG

In those times the Governor of Jalandhar was Adina Beg. He was liberal towards Sikhs, due to that the Governor of Lahore was not happy with him. Therefore he sent Nasar Din with some army so that he might defeating Adina Beg could become the ruler of Jalandhar. Adina Beg could not face Nasar Din and he ran away. Nasar Din assuming Governorship began to tyrannize the Sikhs. He disgraced the holiness of Gurdwara of Kartarpur. Searching the Sikhs he killed them. When the Sikhs of Kahnuwan heard about this then they sent a message to Bhai Deep Singh at Damdama Sahib.

Baba Deep Singh already had laid his life on the name of nation. Taking a big army he advanced towards Jalandhar. The Sikhs of Kahnuwan pond also advanced towards Jalandhar when two armies joined together then they attacked Jalandhar. Nasar Khan did not face the Sikhs and was caught. The Sikhs burnt him alive. They again made Adina Beg as Governor of Jalandhar. But Governor of Lahore was not pleased at his work. But due to fear of Sikhs no one was ready to accept the Governorship of Jalandhar.

At last the Governor of Lahore began to frighten Adina Beg that either he should tyrannize the Sikhs or be ready to die. Caught in trap Adina Beg became an enemy of Sikhs and began to tyrannize them.

Baba Deep Singh had not yet reached Damdama Sahib that Sardar Jassa Singh Ahluwalia sent him a message. In the message he wrote, "Adina Beg has allied with Governor of Lahore and ruler of Sialkot Amin Khan according to the order of Governor of Lahore has been tyrannizing the Sikhs. What should we do now?"

Baba Deep Singh replied, "All the Jathedars of Misls with their armies should gather at one place in Doaba. We are returning back very soon." According to the instruction of Baba Ji all the Sikhs gathered in Doaba and on the arrival of Baba Ji they attack governor of Jalandhar.

A severe battle was fought. But when Adina Beg ran away saving his life then all his forces dispersed. Sikhs captured Jalandhar and Baba Deep Singh appointed S. Jassa Singh Ahluwalia as administrator of Jalandhar. After conquering Jalandhar Sikh Forces turned towards Sialkot.

When Amin Khan heard that Sikh forces after capturing Jalandhar had been advancing towards him then he sought help from the Governor of Lahore. But Governor of Lahore early had got frightened. He was sure that he must be the next target. So he was busy in making his own trenches strong and sound. Therefore he did not help Amin Khan. Under the leadership of Baba Deep Singh the Sikh besieged

Sialkot. But Amin Khan faced the Sikhs with great courage. His army had big guns and rifles. But Singhs fought so bravely that Mughals forces forgot to fire the guns. Singhs were fighting so bravely that they killed the main forces of the Mughals. Amin Khan was surrounded by Baba Deep Singh. Bringing his horse near Amin Khan Baba Ji said, "O Cruel Amin Khan! Now remember your God." At this enraged Amin Khan attacked Baba Deep Singh with great force. Baba Ji stopped that attack on his two edged sword. Then he attacked with his heavy two edged sword so forcefully that it almost sawn Amin Khan and his horse into two pieces. Amin Khan's forces had already been killed. Who ever remained they ran away. Baba Deep Singh appointed S. Natha Singh and Gulab Singh as Sardars of Sialkot. He himself returned back to Darmdama Sahib.



INVASION OF ABDALI

Mir Mannu had tyrannized the Sikhs very cruelly. He had fixed as one Taka as the price of a Sikh's head. At last when he died then his Muglani Begam with cleverness created a clash among the successors of Delhi's throne. But she did not get any thing from that clash. She was a characterless woman. So in order to teach a lesson to the King of Delhi and other ministers and officers she invited King Abdali to attack India. He did not want to conquer India. His main aim was to loot gold, silver, young girls and boys and young ladies. He wanted to make his country rich. Travelling very fast he reached Delhi. According to words of Muglani Begam he looted all the officials and ministers. Beyond Delhi he also looted other cities. After looting wealth he caught many young boys and girls. To Mohammad Shah's young daughter he married to his son and himself married to King Alamgirs daughter. This looted wealth he loaded on carts, camels and marched towards his own country.

When Jassa Singh Ahluwalia heard about this that Abdali had been taking with him young boys and girls as a booty of plunder, then he showed his resentment on this.

Protection of woman is the duty of every Sikh. Therefore he wrote letters to all the heads of Misls that they should snatch looted wealth of Abdali. He also asked all heads to attack the caravan at different places.

He sent a message to Baba Deep Singh to attack the caravan first of all and how ever it might be possible, boys, girls and wealth should be taken away from him.

At that time Sikhs were in very small numbers. Therefore they generally after looting the landlords were running towards Jungles or hiding places.

When Baba Deep Singh got information about this then he was filled with dignity. He said, "What a matter of shame that in the reign of Mughals this outsider plunderer has been going towards his country looting our daughters and sisters. Rulers have sold their modesty. But Sikhs can't bear it. We will snatch our daughters and sisters from their cluch. He called all his Singhs and also sent a message to Lakhi Jungle to join his forces.

Next day all the Singhs joined together then Baba Deep Singh said, "There is kindness as reward, we will return back the daughters of our country and will loot the wealth of Abdali. Now we are also facing scarcity of money. We can not spend money on daily duties. So it is a great charity to loot such a plunderer. Our troop is a troop of great warriors. We will attack him first of all. After marching from Delhi where ever he would halt or encamp there at night we would attack him at night, we would kill the watchmen and taking the carts and camels would run away. We would

hide our selves at remote places. They can't chase us in the darkness of night. Now Abdali has marched towards his country taking the wealth and young girls. Therefore we should also be ready now so that we might camp in their way. We have now no fear of Mughal army. Kingdom has almost annihilated, this is very good opportunity to get the freedom. Now we can capture the whole Punjab. Abdali will go to his country and there would be a mutiny in Punjab. Now we would try to achieve kingdom as now it has become an easy task. So what ever you want to loot, loot it so that we may get new weapons and fine horses."

Baba Deep Singh was very happily seeing the dream of Sikh Kingdom.



PLUNDERED ABDALI

Baba Deep Singh gathered the Sikhs of Lakhi Jungle and brave residents of the nearby villages and included them in his army. Many people with aim of robbery came to join his army but Baba Ji did not allow them to join their troop. When they requested again and again then Baba Ji said, "We are going for religious war. We have to snatch our daughters and sisters from the clutches of Abdali. We have to save their respect and to have to despatch them to their parents. But you have come only with the aim of robbery. You can even disgrace those women. But if you swear and give us a vow that you will not touch any lady then we can take you with ourself. But you should think over it if you will do any mistake then we would rectify you very cruelly.

They all swore and vowed to obey the orders of Baba Ji. Baba Ji had more than two thousand horse riders. He also took some ration with him. As they had to wait Abdali for sometime. Baba Ji himself led the army and in one night they reached near Karnal in an open ground.

There they rested and fed the horses and himself took some food. Baba Deep Singh had to attack Abdali first of all. After that as the caravan had to march forward towards Lahore other heads of Misls had to attack Abdali at the places of his camps. It was evident that after the first attack Abdali had to fortify his camps with more alertness.

Therefore the first attack of Baba Ji had great importance. Had he been successful in ejecting all the boys and girls then it would become a very difficult task to other Jathedars to loot Abdali. It was clear that Abdali would had made the guard very strong.

In the evening Baba Deep Singh heard noise of the caravan. They were beating the drums very loudly and behind a batch of Army Ahmad Shah Abdali was sitting on an elephant and behind him was elephant of Taimoor and behind Taimoor were elephants of new married queens.

Baba Deep Singh asked his army to retreat back. He asked his spies to mount the dense trees. The spies informed that caravan was 2 miles long. Carts full of boys and girls were behind the caravan and men with spears and lancers were guarding them. All such carts were far behind as the bullocks cart compete the horses. Near Pipli King Abdali erected his tents and a feast of enjoyment started. All were enjoying the victory. But ladies sitting in carts were weeping and crying. Baba Ji saw very few soldiers were guarding the carts. He atonce asked his army to attack. Singhs at once killed the watchmen of the carts and took all the carts on one side. Some Singhs were

slaughtering the army of Abdali and some Singhs took the carts and camels at a great distance from the main caravan. When Baba Ji saw that they had been successful in their mission then he asked his Singh to run away. At this all Singhs ran away from the caravan and army of Abdali could not understand their disappearance. They made their horses to run on all sides, but in darkness they could not trace them.

Next day with their booty they reached Damdama Sahib. They freed the boys and girls. Baba Ji gave some money to the boys so that they might reach their homes.

Baba Ji noted the addresses of girls and other ladies and with them sent his Singhs to despatch them to their homes. The booty loaded on camels was kept in the stores.



ABDALI ORDERED TO FILL THE AMRIT SAROVAR

Abdali was celebrating the royal festival and drums of festivity were beating. In this noise he remained unaware about the happening of behind. No body came to inform him as who so ever had gone to inform him, he had to loose his life. In the morning his some officials told him that at night some robbers had attacked his caravan and with in moments they had took the booty and boys and girls. Abdali was astonished to hear it and he said, "Is there such a warrior in India who had looted the booty of King Abdali. Upto Delhi no body had resisted me, but from where they had come now. Officials told him, "These decoits had strange faces, doing this highway robbery they had, slipped away with in half an hour. Ahdali said, "Alright make your patrolling more alert and strong and catching these robbers bring them alive infront of me.

When the next halt came then watchmen were asked to stand at a distance and to remain alert at night. When Singhs reached to loot their booty they saw that watchmen were standing all around.

Singhs took their horses at a some distance and rested there. At midnight Singhs saw that army of Abdali was sleeping soundly. They entered from one side inside the caravan and took camels and horses loaded with booty in one side. Some Singhs fought for some time with the chasers, then they ran away on the other side. Abdali's army chased them for some time, but when they did not see them, they returned back.

In the morning when Abdali asked his officials "Has any robber came to night. Then official told him, "They have come and have killed our hundreds of soldiers as if they were not soldiers but lambs. Abdali was enraged to hear it and he again asked, "Has any robber been killed? I want to see that robber if he is Mohammedan or a Hindu. The officials said, "Sir! No robber has been killed. Then Ahmad Shah Abdali rode a horse and taking with him some soldiers went to see the sight himself. There he saw that his brave soldiers were lying dead on the ground as if they were still sleeping. When he also saw some his horses and camels loaded with booty also missing then he cried loudly, "In India from where these brave robbers have come. Who consider the caravan of Abdali as a caravan of a richman. Why my soldiers sleep like weevil seeing them?"

Abdali made up his mind to stand among the watchmen next time and I would kill them encircling them. But in his heart he got frightened and at the next halt he made his own guard strong and alert.

Singhs did not wait for the next halt, when the caravan was moving then they stood behind a valley hiding themselves. When they saw the camels, bullocks and horses loaded with precious booty then they atonce entered in the caravan from one side. Killing the enemy they took the valuables and running their horses disappeared in the valley again. Warriors of Abdali were still thinking of handling their weapons.

Seeing the robbery of day time Abdali was very frightened. He determined to reach Lahore without any further stay. "I want to leave India as soon as possible." But Singhs did not allow him to go without getting their share. Jatha of Singhs of Jassa Singh Ahluwalia killed thousands of his army and getting the valuable booty they ran away. If any Singh was injured they seated them on their horses and disappeared in the darkness.

Reaching Lahore and entering the fort Abdali heaved a sigh of relief and felt bit of restfulness. There he learnt that the robbers were actual Sikhs who drinking the Nectar of Amrit Sarovar become immortal. At Guru ka Chakk there is one tank whose nectar even makes the dead alive.

Abdali appointed Taimoor as Governor of Lahore and ordered him to fill the tank of Guru ka Chakk and kill the Sikhs after tracing them.



BABA DEEP SINGH HEARD ABOUT THE DISRESPECT OF AMRIT SAROVAR

Abdali heard that Sikhs only live in dense forests and hills hiding themselves from the rulers. They had there no gang beyond Lahore. Therefore he left his more than fifteen thousands army at Lahore in the disposal of Taimoor and rest he took with him and marched towards Kabul.

From Delhi he had marched with great pleasure and festivity, that joy had vanished now. Which booty he had taken with him from that now remained only one fourth of booty he actually looted. Singhs had even liberated the boys and girls. Therefore at that time he was not considering himself a triumphant king but he was going as defeated king.

He was now without fear that there were no Sikhs in his way. But when he reached near river Chenab's bank then a noise rose, "Sikhs have attacked, Sikhs have attacked." Abdali army had got so frightened from the Sikhs that they were not facing them but trying to find a place for hiding and were leaving the valuables in the open. The Sikhs took the valuables and fled.

Governor of Lahore appointed Jahan Khan to fill the Amrit Sarovar. He was sent to Guru Ka Chakk with a large army. At that time Baba Gurbax Singh with his thirty companion was serving the Gurdwaras of Amritsar when he heard that Taimoor's general Jahan Khan was coming to disrespect Amrit Sarovar then he shouted a challenge to his companions and asked them to fight till death. His companions accepted the challenge. Thirty warriors died after killing three hundred enemies. Then Jahan Khan advanced further and he ordered his army to fill the holy tank. His army started filling the tank. When outsider Sikhs perceived it then they sent a fast horse rider towards Baba Deep Singh and he told Baba Ji about the misdeed of Jahan Khan. Hearing this Baba Ji was enraged. He atonce asked his men to beat the drum and sent for his Singhs and told them about the misdeed of Jahan Khan. Singhs also could not bear the disrespect of Amrit Sarovar. They atonce made preparation to meet the eventuality.

Baba Deep Singh sent messages to all the Singhs when all gathered under the command of Baba Deep Singh then Baba Ji said, "O Singhs! For the defence of our places of worship we have to go to marry the death who ever wants join our marriage party he must come with thread of martyrdom. Others have no need to come with us. We have to get our Gurdhams freed. All Singhs we enthusiastic to fight the enemy.

They joined the army of Baba Deep Singh Ji by binding the thread of martyrdom

at their hands. When they marched from Damdama Sahib towards Tarn Taran thousand Singhs joined them. Reaching Tarn Taran all Singhs bathed in the sacred tank bowed before Guru Granth Sahib and prayed to God. When they came out of Tarn Taran then Baba Deep Singh drew a very long line and said, "Those Sikhs who accept martyrdom they should cross this line rest should return back. But all Singhs crossed the line no Singh returned back.

Along with Baba Deep Singh, Baba Naudh Singh, S. Dial Singh and S. Balwant Singh marched towards Amritsar. All had worn double edged swords and were riding their own horses. Jahan Khan who had captured Amritsar, when heard that Singhs under guidance of Baba Deep Singh were marching towards Amritsar to get it freed. Then he commanded an army of forty thousand and reached Gohlwarh to stop the attack of the Singhs.



Harbhajan Singh

RELIGIOUS WAR AND MARTYRDOM

Seeing the army of Singhs Jahan Khan began to perspire even in the chilly cold morning. Even Ahmad Shah Abdali got so frightened from the Sikhs that at Lahore staying for few days he ran away towards Kabul. Which army had massacred Delhi and other cities, Sikhs killed that army like lambs. Sikhs were looting the jewels and gems of Abdali. Jahan Khan was thinking that new trained army of the Sikhs and the army of Abdali who was even fearful of the shadow of Sikhs, how would face the Singhs? He himself was caught in a very fearful trap. If he was leaving the field then sword of Taimoor was waiting for him and if he was fighting with the Sikh then his death was certain.

Making an entanglement of army he stood there in order to surround the Sikh army. But Baba Deep Singh had fought many battles. He entrusted one part of the army to Baba Naudh Singh and kept him aside to attack the right side of army and other part of the army he handed over to S. Dial Singh. Who also kept him aside to attack on the left side. Baba Deep Singh himself and S. Balwant Singh took one part of the army each and became separate so that after the breakage of entanglement they could attack directly.

Baba Naudh Singh and S. Dial Singh attacked both sides in such a way that all entanglements of Afghan forces broke and they were forced to run behind. Jahan Khan who was riding an elephant he challenged his own army, "You have been running, fearing a handful of infidels, you should fight till death. Afghan forces again attacked and advanced. Seeing their advancement S. Balwant Singh and Baba Deep Singh taking their armies and roaring like lions crushed them. Baba Deep Singh attacked with his two edged sword in such a way that the Afghans ran in front of him like goats.

Zabardast Khan who was considering himself a great warrior advanced towards Balwant Singh. Balwant Singh also turned his horse towards him. Zabardast Khan attacked Balwant Singh with a great blow but Balwant Singh stopped his blow on his shield, then he attacked Zabardast Khan with such a might that Zabardast Khan fell on the ground cut into two pieces. Baba Naudh Singh was also massacring the Afghan army. Rustam Khan challenged Baba Naudh Singh, when they both faced each other then they both attacked each other simultaneously and heads of both fell on the ground. In this way Baba Naudh was martyred near village Chabba. When Baba Deep Singh saw the martyrdom of Baba Naudh Singh then he began to fight with great force and zeal.

When so ever his two edged sword was striking, he was marching towards the

next world. Seeing the advancement of Baba Deep Singh, Jamal Khan challenged him and came to face him. Baba Ji attacked him with such a force that his two edged sword sawed Jamal Khan and his horse. Then Afghan forces were again on the run. But Jahan Khan again cursed them. Seeing this S. Dial Singh pierced his breast with one arrow due which he fell from the elephant and died. At that time Baba Deep Singh was massacring the Afghan army and was advancing towards Amritsar. In this holocaust and bloodshed a sword of a Afghan stroke his neck and he fell on the ground. But after some time assisting his head with his hand he stood up. Blood was oozing from his neck. And his head seemed to be removed from the neck. At this his one companion asked him, "Baba Ji you have sworn to go to Darbar Sahib, but you have become headless here. At this Baba Ji placed his head on his palm of his hand and marched towards Amritsar massacring the Afghans. Due to the death of Afghan commander forces were just on the verge of leaving the field. But when they saw Baba Deep Singh killing the Afghans even headless then they got so frightened that



they ran away on all sides saving their lives.

Baba Deep Singh was advancing forward very swiftly for the liberation of Amritsar. He kept his vow and fell in the circumambulation of Darbar Sahib and seated on the feet of the Guru (breathed his last). At which place he was cremated there stands the Gurdwara Shahid Ganj. Amritsar was liberated and other Singhs cleaned the tank and accomplished the vow of Baba Deep Singh Shaheed.

Baba Deep Singh is considered to be the Supreme martyr of Sikhs. The Gurdwara constructed in the memory of Baba Deep Singh stands in recognition only second to Harimandir Sahib. The devotees who come to pay obeisance to Harimandir Sahib they also go to Gurdwara Shahid Ganj to pay their homage. The people had their sound faith that visiting Gurdwara Shahid Ganj daily, all desires of mind are fulfilled.

As it has been written earlier Baba Deep Singh from 1726 A.D. to 1757 A.D. stayed for thirty one years at Damdama Sahib. Therefore being the original administrator of Damdama Taksal, he had got a higher status in the history of the Sikhs. As he taught the meanings of Guru Granth Sahib and administering Nectar baptised the Sikhs, he filled a new emotion in the Sikhs and even appointed the Jathedars of those new warriors. There would no exaggeration in saying that Baba Deep Singh had got the super most place in the achievement of first Sikh government.

History itself is witness to this fact that when Baba Aala Singh was surrounded by the Bhatti Rajputs and they were just to martyr him then Baba Deep Singh reached their with his brave warriors and saved Baba Aala Singh. After that they killed the Bhatti Rajputs in such a way that they forget to see behind again.

When in 1748 A.D. sixty five Jathas of Sikhs were reorganised into twelve Jathas and were renamed as Misls then in these Misls Baba Deep Singh was appointed Jathedar of one Misl. This misl was misl of diehard volunteers. Baba Deep Singh was appointed the Jathedar of this diehard volunteers. This misil has become famous as Shaheed Misil. This misil has an area of Ambala region. It is true and worth accepting fact that valour of Sikhs is famous in the world. But there is rare such a gallant warrior whom people have loved and given such an abnormal respect. When ever we go to pay obeisance to Gurdwara Shaheed Ganj then our head automatically bows towards earth in reverence and we ask our innermost consciousness, has we such a power to martyr our self in such a heroic manner.

But if we have no power to martyr ourselves for the cause of the nation then these Gurdwaras would create an awakening in ourselves to do something for the cause of our country. As long as Sikh Nation is alive Baba Deep Singh would be worshipped respected and honoured as an alive martyr.

BABA BANDA SINGH JI BAHADUR

SIKHBOOKCLUB.COM

EARLY LIFE

Baba Banda Singh Bahadur was born on 16 October 1670 A.D. at Rajauri in district Puncch of Jammu and Kashmir. His name of childhood was Lachhman Dev. His father Ram Dev was working as a farmer. In those days at Rajauri there was no arrangement for education, so he was divested of education. His body was very clever and strong so he was fond of horse riding and hunting.

One day a strange incident happened with him. When he went for hunting, then he killed a she-dear. But when he took the she-dear to his home and operated her then two alive kids appeared from its belly who died fluttering in pain before his eyes. Lachhman Dev's delicate heart was very much effected seeing this horrible incident. He repented for this and his mind became disconsolate. Abandoning the worldly life he became an ascetic and became the disciple of Guru Janaki Dass. Janaki Dass renamed him as Madho Dass. After that he travelled a very long distance and visited almost all the pilgrimage places. Once roaming hither and thither, he went to Kasur and there he joined the group of Ramdass Bairagi. With him he also visited all the important pilgrim places. During his pilgrimage he reached Panchvati. He found that place very beautiful and comfortable and stayed there. Here Madho Dass met a jogi named as Aughar Nath. Aughar Nath was well versed in magical formulae for attainment of supernatural powers. In order to attain the supernatural powers Madho Dass became his disciple. He served Aughar Nath with a great love and learned all magical powers from him. Keeping this in view Aughar Nath at the time of his death made him his successor and presented him rare book of magic. Becoming well versed in the magical powers, Madho Dass shifted his abode near Nasak at the bank of Godawari river. Due to magical powers, he became very famous and needy persons always gathered around him. Many people became his disciples. He constructed many rooms in his abode for the residence of his disciples and soon he became a very wealthy man. He became very conceited and instead of serving the *sadhus* and saints he was making fun of them. With his magical powers he was reversing their cots.

When Guru Gobind Singh reached Nander then he heard about the character of Madho Dass. In order to reform Madho Dass, he visited the abode of Madho Dass. But at that time Madho Dass was not present in his house. Guru Ji in order to take rest slept on his couch and Singhs of the Guru engaged in preparing the meals. When the disciples of Madho Dass saw this then they met Madho Dass and complained

against the Guru. Hearing from his disciples Madho Dass got enraged and he marched towards the Dera. When he saw another man sleeping on his couch then he started to inverse the couch with the help of magical power. But here his no magical power worked. All his ego and conceitedness vanished and he fell on the feet of the Guru. Seeing him Guru Ji said, "Madho Dass! You have been wasting your powers in bad deeds. I have come to make you my Singh." At this Madho Dass said, "I am your slave, do what ever you like."

Guru Gobind Singh baptised Madho Dass as a Singh and renamed him as Banda Singh. In this way Madho Dass was completely changed and from a saint he became a brave Singh.



BABA BANDA SINGH TOWARDS PUNJAB

Banda Singh Bahadur hearing the stories of oppression and violence of Mughals over the Sikhs lost his temper. He wanted permission from the Guru to go to Punjab so that he may end the reign of cruel Mughals. But in those days another incident occurred. When Subedar of Sirhind perceived that Guru Gobind Singh was a great friend of King Bahadur Shah, then he got frightened. He concluded that if Guru Gobind Singh will return back to Punjab then he would be eliminated. Therefore he sent two Pathans to kill Guru Gobind Singh. These Pathans stayed for some days near Guru Gobind Singh and getting appropriate time one Pathan attacked Guru Gobind Singh and wounded him. This incident had a great impact upon Baba Banda Singh. Then he requested Guru Ji to send him to Punjab so that he may rectify the enemies. Guru Ji himself wanted to return to Punjab but due to deep wound he decided to send Baba Banda Singh to Punjab.

Guru Ji sent for Baba Banda Singh and patting his back rewarded him blessing of encouragement. He gave him five arrows from his quiver and also sent five Singhs with him for his assistance. The five Singhs were Bhai Baaj Singh, Bhai Binod Singh, Bhai Fateh Singh, Bhai Kahn Singh and Bhai Ran Singh. He also presented them one Nagara and one Nishan Sahib. Guru Ji gave him necessary instructions and also gave him some letters on the names of prominent Sikhs of the Punjab so that they considering Banda Singh his representative may help him.

Baba Banda Singh marched towards Punjab with brave Singhs. Reaching up to boundary of Delhi, he did not perform any risky doing. When the Sikhs of Punjab learnt that Banda Singh was representative of Satguru, then they with great affection came to see Baba Banda Singh. Where-ever he was staying at night he was boosting the morale of the people and was exciting them to face the cruel government.

One day when he was staying in one village he saw that villages were leaving the village. When he asked the reason of their flight then they told him that night some professional robbers were going to loot that village. Baba Banda Singh tried to encourage those villagers but how they could endure who had been trampled under feet since centuries. At last Banda Singh made his mind to face the robbers with the help of his associates. When robbers came at night then Banda Singh and his companions crushed the robbers in such a way that the robbers even left the prelooted articles. Seeing this encouragement also awakened in the villagers and they killed all the robbers after chasing them. This incident also encouraged the near

by villagers. Now where ever Banda Singh was going, the villagers were greeting him with great respect and honour. He was helping all the poor. He was not paying less than one gold mohar to the needy persons. The people were very happy on his benevolence. He sent written orders of Guru Gobind Singh Ji to congregations of Malwa, Duaba and Majha. Other Singhs also came to join his army. In this way the army of Baba Banda Singh was increasing daily. He did not want to attack the big land-lords at once. So he was training his soldiers and Singhs in the art of archery, swordmanship and gun shooting staying in villages.



INTRODUCTORY TRIUMPHS

With in a small period a big army of Singhs gathered around Baba Banda Singh. All the Singhs were in hurry to attack Subedar Wazir Khan of Sirhind. But Banda Singh knew it very well that Wazir Khan had a well equipped trained army and he was also hopeful of getting help from other rulers. Therefore he made such a programme first to conquer the small rulers in order to get weapons, horses and wealth.

Firstly he attacked Sonipat. But the ruler of Sonipat could not face Banda Singh and he ran towards Delhi. Singhs conquered Sonipat. From Sonipat they advanced towards Kaithal. Ruler of Kaithal was also defeated and Singhs captured many horses and a treasure of gold coins.

After that Banda Singh decided to invade Samana. A Sayyad executioner had martyred Guru Tegh Bahadur and Shasal Beg and Bashal Beg had tortured younger princes very cruelly before killing them. At Samana there lived many rich Sayyads. So the triumph of Samana would prove to be a morale booster of Sikhs.

But to conquer Samana was not an easy job. It was an old city and there was a very solid wall all around the city. In the city also the big houses of Sayyads were constructed in the form of small forts. Commander of this city considered himself as invincible. But Banda Singh came in the form of such a fast storm that rulers of the city forgot to close the gates. A fierce battle was fought. Singhs killed all the executioners and then encircled the ruler of the city. They looted the treasures of all wealthy men and usurped all the horses and weapons. All the residents of near by villages were their tillers, so they also took their revenges.

They burnt the houses of the Sayyads and Sayyads themselves were killed hidden inside. All grand houses of Samana were reduced to dust. For the triumph of Samana Bhai Fateh Singh had shown extra ordinary courage, keeping this in view Baba Banda Singh appointed him as ruler of Samana. During the triumph of Samana they received a lions share. So Banda Singh distributed this wealth among his companions.

Banda Singh stayed some days at Samana and after that annihilating the rulers of Gharaam, Thaska, Mustabaad and Kapoori marched towards Sadhaura. The commander of Sadhaura was Usman Khan, who had killed Pir Budhu Shah after torturing him for many days. Pir Budhu Shah had helped Guru Gobind Singh in the battle of Bhangani. Usman Khan was a staunch Mohammedan and was tormenting the Hindus.

When Banda Singh advanced towards Sadhaura then the people of nearby villages taking their arms met Baba Banda Singh. These people killed many Sayyads and Sheikhs. What ever they got, they looted. Many Sayyads and Sheikhs hid themselves in the house of Pir Budhu Shah. They knew that due to holiness of Pir Budhu Shah, Singhs would not kill them. But people of that area could not bear them? They entered that house and killed all of them. The place where all these people were killed is known as 'Katalgarh'. As Banda Singh had got no acquaintance about that area so he could not stop the locals.



BATTLE OF SARHAND

When Baba Banda Singh won all the near by areas of Sarhand then Wazir Khan, governor of Sarhand got frightened. He concluded that now Baba Banda Singh would attack Sarhand. When he heard that Singhs of Majha and Duaba had marched in order to help Baba Banda Singh then he ordered Nawab Sher Mohamad of Malerkotla to stop their advance. At Ropar a fierce battle was fought between Nawab Malerkotla and Sikhs and ultimately Sikhs won the battle. Sikhs of Majha and Duaba met Baba Banda Singh. At that time forces of Baba Banda Singh increased considerably. Baba Deep Singh also met him with his adventurer soldiers.

When Wazir Khan perceived that Baba Banda Singh had been marching towards him with a large army then he took his army to the field of Chapar-Chiree about ten miles away from Sarhand. Wazir Khan had a great number of large guns, rifles, elephants and horses. Wazir Khan made a wall of large guns, elephants and horses.

Banda Singh also had so far fought many battles and had achieved a great skill in that field. He handed over the command of the army to Bhai Baaz Singh, Bhai Fateh Singh, Bhai Deep Singh, Bhai Binod Singh and Bhai Ram Singh. All his generals taking their armies surrounded Wazir Khan from the four sides.

Wazir Khan, who had constructed a wall of guns and elephants, these fearless and violent soldiers in order to demolish that wall rushed in side with naked swords. When they entered the army of elephants without caring about the guns and with the help of swords and lances they wounded and killed many elephants, then wounded elephants while running crushed their own army. They also killed the gunners and firing of the guns stopped. After demolishing this wall, they surrounded the army of Wazir Khan. Within a small period they killed the whole army of Wazir Khan.

At that time Wazir Khan repented about his decision of fighting out side the fort.

Had he fought remaining inside the fort, then he was not going to be defeated so soon. He had many guns and ammunition which would have endured for many days. When Wazir Khan realised that almost his complete army had been killed.

Then he tried to run away with his associates. But on seeing this Baaz Singh stroke his horse with his heel and stood before him. Seeing him Wazir Khan shot an arrow which wounded one hand of Baaz Singh. At this Wazir Khan advanced forward to kill Baaz Singh. When Bhai Fateh Singh saw him advancing forward to kill Baaz Singh, then Fateh Singh turned towards him and struck his sword with such a power that Wazir Khan fell on the ground cut into two pieces. The Sikhs had

surrounded the army of Wazir Khan in such a way that no soldier of Wazir Khan escaped.

After winning the battle all the Sikhs and Baba Banda Singh thanked the God. Then they marched towards Sarhand. When they entered inside Sarhand, all recollected the incident of martyrdom of two princes of Guru Gobind Singh. Then they were so excited that it became very difficult to stop them.

Banda Singh occupied Sarhand and after consolidating his possession, appointed Bhai Baaz Singh as governor of Sarhand.



LOHGARH

Banda Singh saved Sarhand from complete annihilation. He did not want to make Sarhand as its capital. As Sarhand was situated at the Grand Trunk road and there was always hovering the danger of royal army. Therefore he decided to make the fort of Mukhlas Garh as its capital. This fort was constructed by Mukhlas Khan by the orders of Shah Jahan. This fort is situated in the boundary of village Aamoowal in the foot hills of Mount Everest. To reach there one had to cross many difficult hills, rocks and mountainous path. Baba Banda Singh after occupying this fort, got it repaired when the fort was renovated according to the satisfaction of Baba Banda Singh, then Baba Banda Singh renamed this fort as Lohgarh. He shifted his military equipment and treasury to this fort.

Now Banda Singh became a king, in order to run his kingdom he issued his own coin on the name of Guru Nanak and Guru Gobind Singh and also got prepared a seal.

He also issued one Samat from the day of annexation of Sarhand, He wanted to keep equality with Mughal kings. He showed to the Singhs that he was not inferior to the Mughal Kings.

After becoming the king Banda Singh annihilated the old landholder system of Mughals. Mughal Kings used to give one Landlord many villages and Parganas. He used to become king of that area. Kings were not interfering in their works. Landlords were collecting the revenue from the poor tenants so they were oppressing the tenants violently due to which public was facing great hardships. That was the reason whenever Banda Singh was attacking any Landlord, then tenants of that area were also helping him. With orders of Banda Singh all tenants became landlords of their lands.

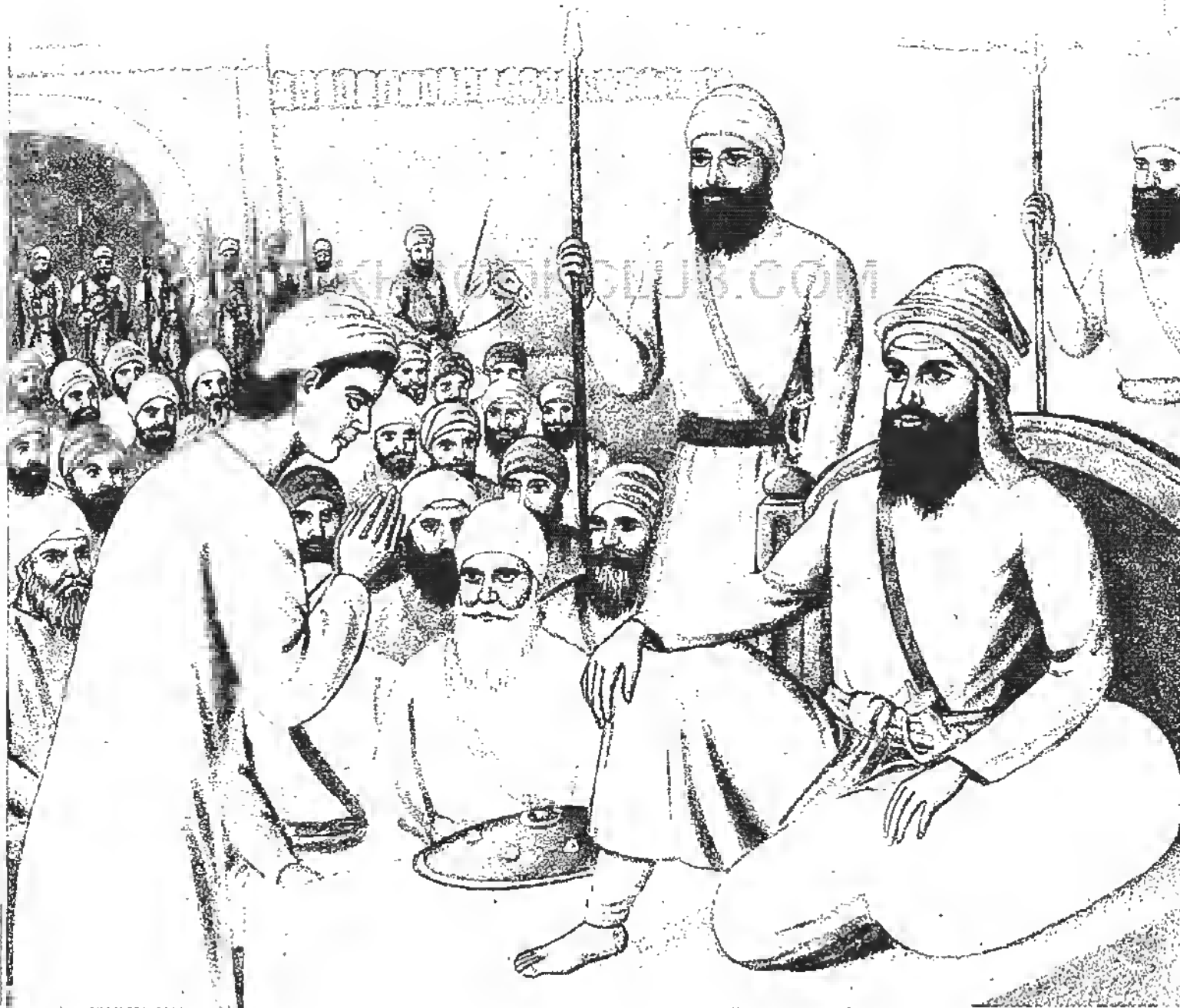
Though kingdom of Banda Singh remained for a very short period, but every afflicted person was considering him as his Messiah. When ever any painful person was presenting him for help, then Baba Banda Singh used to help him with might and main. Singhs made their aim to help the grieved countrymen. When they were hearing about the atrocities of Mughal rulers then they were rectifying him in such a way that he was not raising his head again.

Banda Singh removed all the Mughal officials from their important posts and on their place appointed virtuous Singhs. The honour of Sikhs rose to such a high degree that even having a vision of a Singh, they got frightened. In, Singhs there was no place of high and low, every one was considered equal. -

When a man of any religion was baptising himself as a Singh, then he was considered only to be Singh, his caste remained far behind.

Once a man of low caste came to meet Baba Banda Singh and he requested for baptising. When Banda Singh baptised him and asked him, "How many Singhs are in your village?" That man said, "There is no Singh in my village," At this Banda Singh appointed him the headman of the village and affixing his stamp issued him an order.

When that man reached his village and showed the letter. Then all the residents of the village, high or low came to receive him. They all folding their hands said, "Sir! What service we can do for you?"



SAHARANPUR

When Banda Singh Bahadur conquered Sarhand then his power and strength created an uproar far and wide. Many Mohammedans and Hindus became Singh's after baptising. At that time many villagers of Unarsa village by baptising joined the Singhs. When Jalal Din the Commander of that area heard about it then he jailed all converted Singhs and punished them severely. When Banda Singh heard about it, then he took his Singhs and marched towards that village. In his way came Saharanpur. This city was also a head quarter of Mohammedans. Singhs after crossing the river Jamna advanced towards Saharanpur. At that time commander of Saharanpur was Ali Ahmad Khan. When he heard that Singhs were marching towards his city, then he took his bag and baggage and ran towards Delhi. But the people of Saharanpur faced the Singhs with great might, but soon were defeated. Singhs killed the conceited fellows one by one and occupying Saharanpur renamed it as Bhaag Nagar.

Sitting at Saharanpur Banda Singh heard that Mohammedans of 'Bihat' were teasing the Hindu residents of that village very cruelly. Baba Ji sent one party to crush Mohammedans of 'Bihat'. These Mohammedans were killing the cows in the streets and bazars. Singhs killed all such Mohammedans of that village.

After killing the Mohammedans the Singhs again returned back to Saharanpur. When all the Singhs gathered then Baba Banda Singh outlined a programme to attack Jalalabad. On the way to Jalalabad there came a village known as Nanauta. Sheikhs of that village were tyrannising the Hindus. Therefore Singhs made up their plan to first rectify the Sheikhs. But when the Singhs attacked Nanauta then the Sheikhs showered arrows on them so briskly that many Singhs died at the spot. This damage created a great fury among the Singhs. Then they showed such feats of swordmanship that all the residents of Nanauta fell on the ground.

From Nanauta Singhs advanced towards Jalalabad. They wrote a letter to Jalal Khan to release the converted Singhs and to accept the subordination of the Singhs. But Jalal Khan neither released the Singhs nor accepted the subordination.

Jalal Khan had heard about the attack of Singhs since a long time. So he had made his fort very strong and hoarded ammunition and edible things in a very large quantity. Singhs sieged the fort of Jalalabad. Jalal Khan sent his grandson Gulam Mohammad Khan and nephew Haybar Khan to face the Singhs. A fierce battle was fought in which Haybar Khan was killed. Jalal Khan's nephews Jamal Khan and

Peer Khan also came to stop the Singhs, but both were killed.

Jalal Khan's fort was so strongly built that it was not any easy task to conquer it. Due to heavy rains, all fields around the fort were filled with water. Now it was not even possible to reach near the fort. Singhs besieged the fort for twenty days. But were unable to conquer it.

At last they made the trenches of wooden boards and planched it and placing those boards on carts reached near the door and making a hole in the wall reached upside. They tried to break and burn the gate. But the doors were so hard that it could not be got broken. When they got the order of Banda Singh to return back to Saharanpur, then they returned back. At that time Singhs were fighting with Samas Khan of Doaba, and they needed help.



IN DOABA

After capturing the surrounding areas of Saharanpur Singhs passed a resolution to subdue Doaba across the river Sutlej. Doaba included areas of Jalandhar and Hoshiarpur. At that time Samas Khan was commander of Jalandhar. He had made Sultanpur Lodhi as his headquarter. In Doaba, Singhs did not face any hardship. Wherever they were going the commanders were accepting their subordination. Before attacking Samas Khan they wrote him a letter either to accept their subordination or be ready for the battle. After reading the letter Samas Khan discussed the matter with his officers. In order to make preparation for the battle, they wrote a letter to the Singhs in which they mentioned, "We are soon meeting you with our treasury." Some Mohars and ammunition he also sent with the letter. After that he started making preparations for the battle. In the mean time he also waged a Mohammedan religions holy war and asked Mohammedans to assemble under the Haidri flag. In this way Samas Khan gathered an army of One Lac. He marched forward with an army of One Lac.

On the other hand Singhs were thinking that Samas Khan had accepted their subordination and soon he would meet them with his treasury. They realised the reality when Samas Khan gathered an army of One Lac with the beat of drum.

Samas Khan also got the information that army of Singhs deployed at Jalalabad had been marching towards Doaba through Machhiwara. Therefore he advanced towards Rahon to stop them from crossing the river. But Singhs had already crossed the river. Reaching Rahon, Singhs perceived that crusaders more than Lacs had been advancing towards them. As the Singhs were comparatively less in numbers so they occupied the trenches at different places. After seeing the large army of crusaders they occupied the fort of Rahon. The crusaders besieged the fort but at night Singhs came out of the fort and invaded the crusaders and inflicted them a great loss. But it was very difficult to annihilate the locust swarm. Therefore one night they disappeared in the cover of darkness. Samas Khan thought that Singhs had run away accepting the defeat. Therefore he returned back to Sultanpur Lodhi. But Singhs had hidden themselves in the near by dense forests of reeds.

Therefore next day they returned back to Rahon and after killing the men of Samas Khan again occupied the fort. Samas Khan was astonished to see such cleverness of Singhs.

Capturing Rahon, Singhs again advanced towards Jalandhar. The Pathan's of

Jalandhar when heard about the advance of the Singhs, they ran away. In this way Singh captured Jalandhar. After that Singhs marched towards Hoshiarpur, but the royal forces did not face them and accepted their subordination. In this way Singhs captured the entire Doaba. After that Samas Khan and Singhs fought many battles but Samas Khan always faced the defeat.



SIEGE OF LOHGARH

When King Bahadur Shah returned from Dakkan then he deemed that Sikhs had occupied Punjab. In order to capture Punjab again, King himself came to Punjab. In order to conquer Sarhand he gave his general Amin Khan a big army. But Samas Khan had already reached there to capture Sarhand. At that time Baaz Singh, governor of Sarhand was not present there, but Sham Singh and Sukha Singh, who were present there fought very bravely. In this battle Bhai Sukha Singh was martyred but Bhai Sham Singh took other Singhs and retreated in the fort of Lohgarh. When on 4th December 1710 A.D. Bahadur Shah reached Sadhaura then all Singhs gathered in the fort of Lohgarh. At that time Baba Banda Singh also reached there for their help.

All the commanders and soldiers of Mughal army considered Banda Singh Bahadur as a magician. They were perceiving Baba Banda Singh a miraculous powerful man. They were saying that swords, arrows and bullets had no effect on the Singhs of Baba Banda Singh. Hearing such news the King and his courtiers were very much worried. But on other hand arrival of Banda Singh had boosted the morale of the Singhs.

On 4th December 1710 King sent Rustam Khan and Feroze Khan Mewati to capture the fort.

But Rustam Khan had just advanced forward when Singhs showered a rain of arrows on him. This created a panic in the numberless army. The nephew of Feroze Khan Mewati died in the battlefield and his own son was seriously wounded.

Singhs were marching forward to drink the bowl of martyrdom. Countless soldiers of Rustam Khan were killed or fled. Till the evening Singhs fought very bravely and at night they entered inside the fort.

Hearing the news of the death of his brave soldiers, King Bahadur Shah was reinforcing new forces. Sixty thousand army of Mughals had besieged the fort. In addition to that Mohammedans of that area had gathered to loot the treasury of Baba Banda Singh.

At that time minister Munim Khan asked for advancement. But Bahadur Shah permitted him on the condition that he would not attack first. But when he advanced further Singh showered a rain of arrows and bullets on him. A panic was created in the royal army. Though Singhs were comparatively very few in numbers but they inflicted a great loss to the royal army. In this battle son of minister Sucha Nand was also killed and thousands of Mohammedans officers were killed. Their dead bodies

were lying in the fields just like cats and dogs. The battle continued for two days and two nights. In the fort of Lohgarh ration and ammunition came to an end. The royal army had besieged the fort in such a way that even a sparrow could not escape.

But at that time Bakhshi Gulab Singh wore the clothes of Banda Singh and taking some of his brave soldiers showing his feats of sword advanced forward. Royal army was considering that Banda Singh had been advancing. Therefore due to fear they were retreating backward. At that time Banda Singh fired a big gun from the fort which created a panic in royal army. Then Banda Singh with some of his companions left the fort.

In the morning this rumour spread that Banda Singh had been caught. Royal army celebrated this occasion. But when they investigated they found that Banda Singh was not present in the wounded soldiers.

Royal army captured the fort, but Baba Banda Singh Bahadur escaped.



TRIUMPH OF BILASPUR

Escape of Baba Banda Bahadur from the fort of Lohgarh was not a defeat of Sikhs, but it was a major triumph. King Bahadur Shah had also brought a cage of iron for Baba Banda Singh in order to imprison him in that cage. Minister Munim Khan had assured the King that after arresting Baba Banda Singh he would present him before the King. King had sent his very experienced general to catch Baba Banda Singh. But all failed to arrest Baba Ji. The most important thing was that king himself was present in this battle, and he himself was manipulating the battle. Due to this failure of Prime Minister, King severely reprimanded him.

Baba Banda Singh did not worry about his fort and treasury. On 12th day of his escape he wrote letters to his Sikhs to gather at Kiratpur. Receiving the letters Sikhs started to gather at Kiratpur. On seeing the Sikhs, Banda Singh felt very happy. Then he made up his mind to rectify the Hill Rajas. First of all he decided to teach a lesson to son of Raja Bhim Chand, Raja Ajmer Chand of Kehloor. Raja Ajmer Chand had brought forces of the Mughals to attack the fort of Anandpur Sahib. He was mostly responsible to unite the Hill Rajas.

Ajmer Chand had already got frightened to see the victory of Singhs over Subedar of Sarhand. He was hopeful that Baba Banda Singh would attack his city at any cost. Baba Banda Singh wrote a letter to Ajmer Chand that either he should accept his subordination or be ready for the battle. But Ajmer Chand did not reply. Instead he asked other Rajas and Muslim rulers to help him. He tightened the security of Bilaspur.

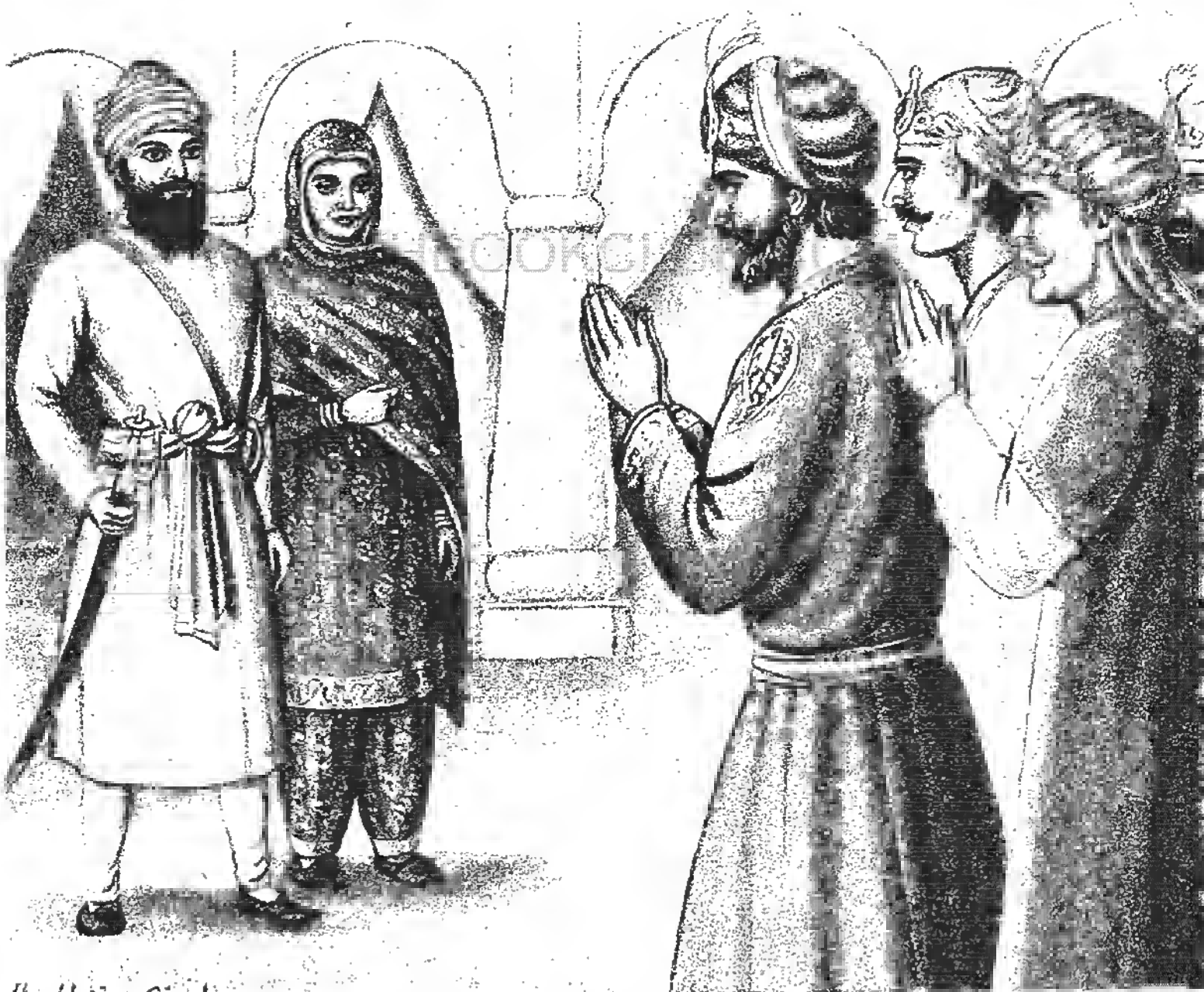
When Banda Singh did not receive any reply, then he attacked Bilaspur. Banda Singh attacked Bilaspur such forcefully, that Ajmer Chand did not get any time to flee. In the first battle 13 hundred Rajputs were killed and rarely escaped any one. Singhs looted the city with open heart.

They got valuable wealth, goods, merchandise, edible commodity and riches.

Perceiving the defeat of Raja Ajmer Chand all other Raja's were also frightened. They did not want the condition of Kehloori Raja. They all came in the Dera of Baba Banda Singh and presented him many gifts. They all accepted the subordination of Baba Banda Singh. The Rajas who accepted the subordination in them Raja Sidh Sen of Mandi was also present. At the invitation of Sidh Sen Baba Banda Singh stayed for some days at Mandi. After that he went to see the Raja of Kullu. But Raja of Kullu deceived him and made him his prisoner. He wanted to present Banda

Singh to the King. But Banda Singh became free due to his miraculous power. Then Banda Singh in the company of Raja of Mandi went towards Chamba. At that time Raja Udhai Chand was the ruler of that state. Raja Udhai Chand served Baba Banda Singh very lovingly and became his devotee and finding one daughter of a Raja, he got Banda Singh married. A son was born from that wife who was named Ajai Singh.

In those days King Bahadur Shah died at Lahore after remaining sick for sometime. After his death war of coronation was fought. Their this fight bestowed the Khalsa the high spirits again and they regained their pomp and show again.



SAINT BABA BANDA SINGH

We always perceive that Baba Banda Singh was a great warrior. His sword was miraculous. But we have never glanced on the other side of Baba Banda Singh's life. He was a great lover of Gurbani. He had a melodious voice. He recited the Baani with his sweet voice. He had a great love and respect for Guru Granth Sahib. In the congregations he was concentrating on the recitation of the Name of God. Guru Gobind Singh had bestowed him divine enlightenment due to which words uttered by him proved to be true. So wherever he was going the Sikhs were flocking to have his glimpse. He was showering his blessings on all and people were getting their desires fulfilled.

Once a Sikh of Manimajra whose name was Gurbax Singh came to have a glimpse of Baba Ji. He requested and said, "Singh Sahib! When Guru Gobind Singh made up his mind to go towards Daccan, then he entrusted the service of Gurdwara Anandpur Sahib to me, but now grandson of Baba Sooraj Mal had occupied the Gurdwara and he ousted me from the Gurdwara after disgracing me. He sits in the Gurdwara on a throne and calls himself as the Guru."

Baba Ji heard his complaint very carefully and said, "Singh Ji! A Sikh of Guru Gobind Singh would always believe Sri Guru Granth Sahib as his Guru. Nobody would call such disguised fellows as Guru. This Gulab Rai had completed his age. Before his eyes his four sons would die. In his house no issue will remain to ask him water, he would die a very horrible death. History is a proof that whatever Baba Ji said that had proved true.

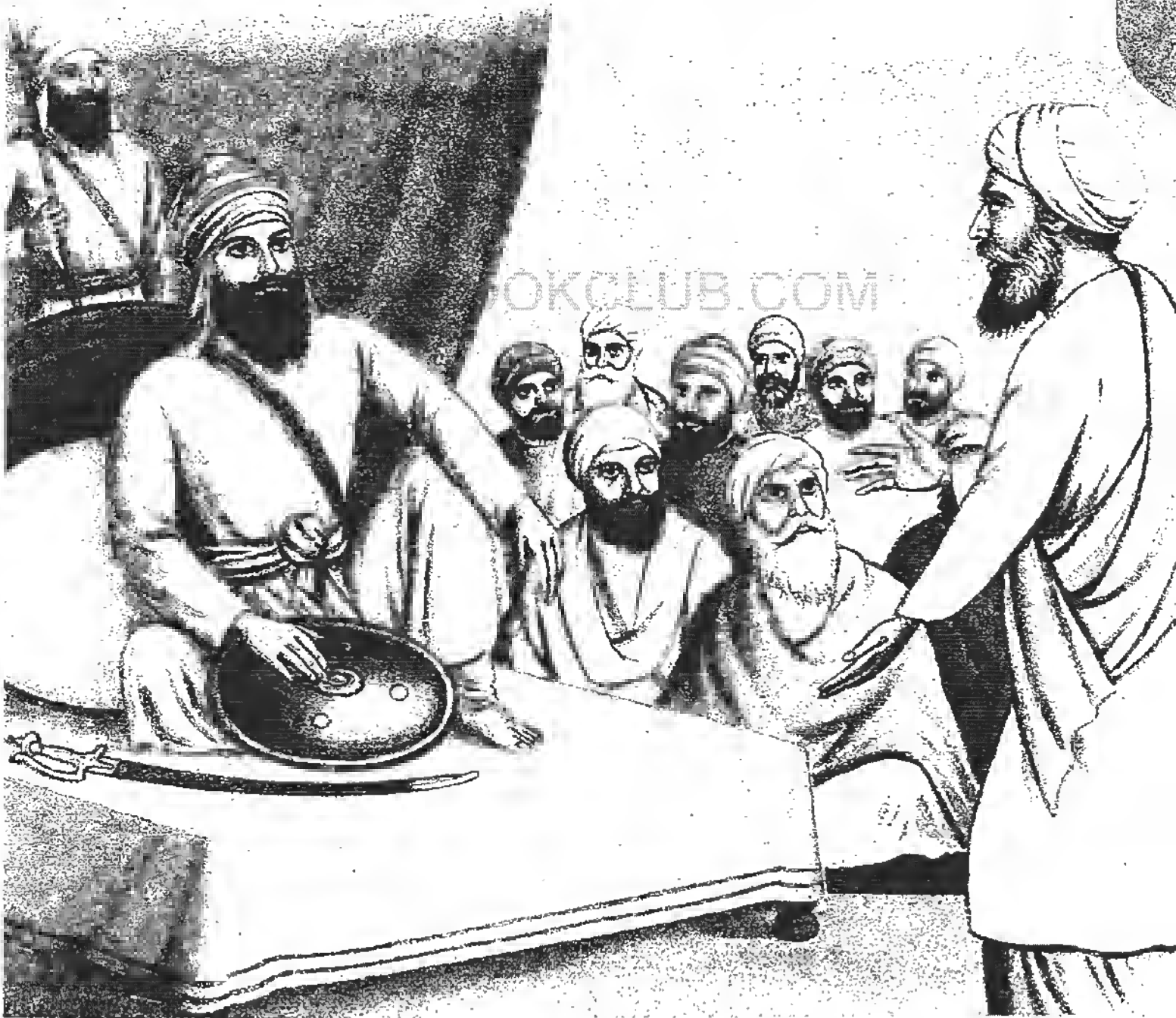
Once at Keeratpur Baba Banda Singh was attending the Darbar. There Baba Aali Singh came to pay obeisance to Baba Ji. Baba Ji with great love and respect got him seated near by. When Baba Ji was asking him about his health then Baba Ji said, "Bhai Aali Singh! With in twenty two days a great tragedy is going to befall you; Your elder son would die due to firing and your younger son would die by falling from the roof. But Aali Singh did not show any anxiety and he said peacefully, "Singh Sahib! It is all gift of the Guru, if Satguru will get back his gift, then what would be objection to me?"

Baba Ji was pleased to hear this reply of Bhai Aali Singh and he again said, "Satguru will bestow you two another sons in place of these two sons." These uttered words of Baba Ji proved to be true and both sons of Bhai Aali Singh died. After sometimes two another sons were born in his house.

There is one another story about the true utterances of Baba Ji. A Sikh named as

Bhai Deep Singh was remaining in the service of Baba Ji.

Due to some disease, his all teeth came out. One day one Sikh brought parched grams and he distributed those grams among all. But Bhai Deep Singh instead of eating the gram tied them in his towel. Baba Ji saw towards him and said, "Bhai Deep Singh! What is the matter? You are not eating the almonds?" At this Bhai Deep Singh said, "Sir! I have no teeth in my mouth, how can I eat the parched gram? At this Baba Ji said, "If you can't eat the grams then what purpose you would serve? Put a handful of grams in your mouth. When Bhai Deep Singh put a handful of grams in his mouth, then he amazed to feel that all teeth were in his mouth. In this way what ever Baba Ji was uttering impulsively, that proved to be true in the end. Such impulsively uttered words are called by the people as miracles.



SARHAND RECAPTURED

After the death of Bahadur Shah war of succession started. Prince Jahandar Shah killed his all brothers and usurped the throne of Delhi. But he also did not stay long and son of Azim-ul-Shan Farukhseer defeated Jahandar Shah and occupied the throne. This war of succession helped the Sikhs very much. They again revived their efforts to capture the Punjab. After defeating Ajmer Chand, Raja of Bilaspur, Banda Singh Bahadur went to Chamba and there he got married himself. He stayed at Mandi for one year. The leaders of Khalsa Dal decided to take the benefit of such situation and they also decided to bring back Banda Singh in Punjab. Therefore all the leaders of Dal Khalsa went to Mandi and met Baba Banda Singh. They also acquainted him about the latest situation.

When Banda Singh Bahadur heard about this situation, he was enthused with passion. He said, "Now time has come, when we can capture Punjab again. Now no body can stop us."

Banda Singh Bahadur took his Singhs and returned to Punjab. When scattered Singhs conceived the arrival of Banda Singh in Punjab, then all gathered near him. The Singhs summoned a conference of all the Singhs in Doaba. In this gathering they discussed about the political situation of the country and about the unification of Sikh Panth.

A large army of the Singhs gathered under the leadership of Baba Banda Singh. Taking his large army Banda Singh marched through the whole Doaba and rectifying all Mohammedans rulers captured the Doaba. In this way whole Doaba came under the subordination of Khalsa.

After the rectification of Doaba, Banda Singh marched towards Majha. First of all he killed the rulers of Kasoor. The Pathan's of Kasoor were oppressing their public too much. They had their hand in the crucification of Sikhs. Singhs killed all the cruel rulers and looted the ammunition and horses. After that they marched through the Majha belt and who ever resisted was finished and he brought whole Majha under his command. After that he marched towards Gurdaspur. When the commanders of Batala, Pathankot and Kalanaur realized that forces of Dal Khalsa had been advancing towards them, then they were so frightened that they ran towards Lahore. All the area was again brought under the command of Dal Khalsa.

Banda Singh appointed his own commanders in all the areas. Abolishing landlord system he made the tenants owner of the land. All the tenants were made the owner and he did not keep discrimination on the basis of religion. So the

Mohammedans tenants also accepted Baba Banda Singh as their leader. Baba Ji was regularly paying wages to his soldiers. So about five thousand Muslim soldiers enrolled themselves in the army of Baba Banda Singh. Baba Ji did not interfere in their religious functions.

After conquering Majha, Doaba and Gurdaspur, Dal Khalsa planned to recapture Sarhand. Therefore in 1770 Bikrami forces of Dal Khalsa marched towards Sarhand. At that time Governor of Sarhand was Hamid Khan. He perceived that by all means Dal Khalsa would attack Sarhand. He had unified hundreds of guns and twenty thousand well equipped army.

When Dal Khalsa reached near Sarhand then Hamid Khan showered a rain of the bombs over Banda Singh's army. For some time Khalsa army retreated. Then Baba Ji divided his army in four parts, and asked the army to besiege the fort. When the showering of bombs became slow then Banda Singh after pronouncing the Sikh slogan attacked in such a way that the army of Hamid Khan was reduced to corpses. Subedar Hamid Khan was killed and Khalsa captured Sarhand again.



FIRST SIKH KINGDOM OF BABA BANDA SINGH

At the beginning of 1714 A.D. Baba Banda Singh had captured the whole Punjab. He constructed a fort in Gurdas Nangal and kept an army of five thousand with him. The people of all religions were loving him and he was confident that he would establish a durable government. Though he ruled for a very small period, but what reformation and improvement he brought in such a small period, the Mughal government had not brought it though ruling since a long time. He abolished the Landlord system and made all the tenants as landlords i.e. owners of their land. During the rule of Mughals the tenants had been leading a life of slaves. But after the kingdom of Baba Banda Singh the slaves became owners of their lands and were saved from the tyranny and injustice of the landlords.

Second work which he had done was that he abolished the bondages of caste-system and in his government people of all castes became equal. He also abolished the discrimination of high and low. Whenever a man of low-caste was approaching him, baptising him Amrit, he was making them Singhs and after that he was appointing them heads of their villages. People of high caste were then obeying his orders and were living as his subordinates.

Banda Singh also showed a great honour and respect towards Sikhism. He preached and propagated Sikhism to very great extent. Who ever was coming in his influence, he was becoming a Singh.

Once a man of Sarhand named as Deendar Khan came to meet Banda Singh. Seeing the personality of Banda Singh he was so influenced that he said, "O helper of the poor! In my heart a desire had manifested that I should also adopt Sikhism, please offer me also that Nectar by taking which a man becomes a brave warrior." At this Baba Ji said, "We do adopt our religion, but if any one wants to adopt it according to his own consciousness then we welcome him."

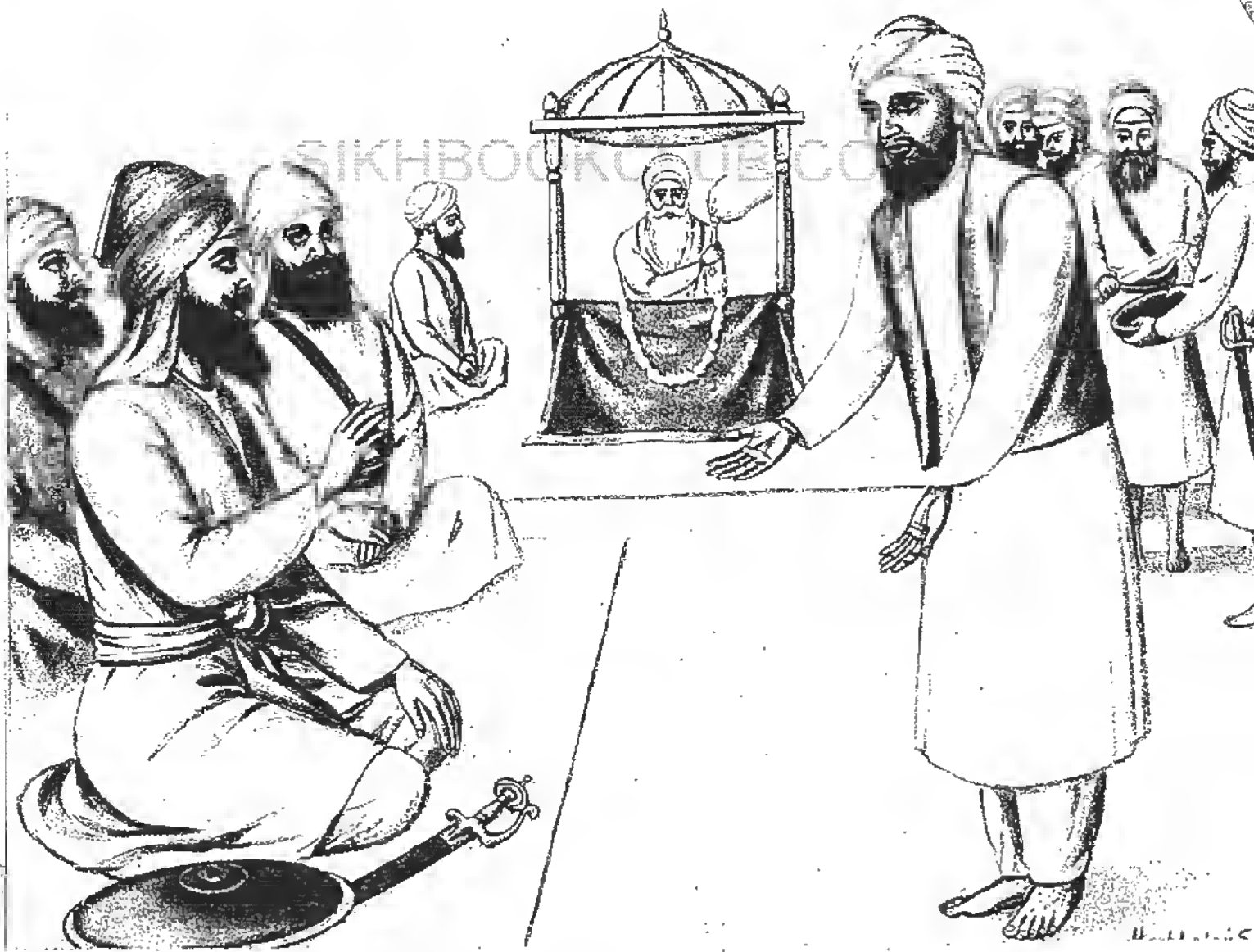
When Deendar Khan requested again then Banda Singh asked five Singhs to prepare Nectar to baptise Deendar Khan. In this way Deendar Khan after baptising became Deendar Singh. In this way countless Hindus and Muslims became Singhs.

Banda Singh was himself a faithful contented and ambrosial Sikh. He had a great faith in all the Gurus and his belief and creed was immovable and irrevocable. During his reign he started a coin and on that coin was written Guru Nanak-Guru Gobind Singh. He was considering Gurus as source of all benevolences of kingdom.

Whenever he was conquering a region, then he was considering that victory as victory of the Gurus and was thanking the God from the core of his heart.

His own life was very holy and devoted to God. From his orders issued to his disciples it becomes clear that he was always taking the shelter of the Guru.

He never attacked the women of enemy and paid a full attention to save their dignity and respect. Baba Banda Singh who established the first Sikh kingdom and in that kingdom people of all castes liked to live. When any cruel man was oppressing the poor than Banda Singh was paying full attention for his safety. After that nobody was daring to create any mischief. Baba Banda Singh's Sikh kingdom was first step to the establishment of Sikh sovereign state. For the establishment of Sikh kingdom the foundation stone was laid by Banda Singh.



SEIZE OF GURDAS NANGAL

After the death of King Bahadur Shah, his son Jahandar Khan became the king of Delhi after killing his brothers. But within ten months Farukhseer son of Azim-ul-Shah became the king of India after defeating Jahandar Shah. He was very cruel and harsh.

When he became the king of India, he realised that Banda Singh had captured the whole Punjab. Therefore to defeat and to catch Banda Singh he sent a very large army towards Punjab. He sent governor of Gujrat, Mirja Ahmad Khan, Bakhshi Afrasiab Khan, Mazafar Khan and Raja Prithi Chand and many other Rajas to help the Subedar of Lahore. All the Rajas and other commanders reached Lahore. When Banda Singh heard about this, he sent written orders to his Jathedars. He started to build mud fort at village Kot Mirza. The mud fort had not yet completed when Abdusamad Khan attacked him. But the forces of Banda Singh fought very bravely. Singhs fought so bravely that once royal forces were forced to run away. But to face such a large army was not an easy job.

So Banda Singh changing his strategy retreated backward. But when the army tried to chase them, they again reverted backward and faced the enemy. Such types of abrupt attacks ruined the enemy miserably and even they abandoned to chase them. About such incidents the writer of Ibarat Nama Mohammad Kaasim writes, "The feats of brave Singhs were very amazing."

In this way retreating the forces of Banda Singh entered in the fort of Gurdas Nangal. That was a very strong fort. Banda Singh had preserved some ration and ammunition in that fort.

But after sometime royal forces also reached there and an army of thirty thousand besieged the fort. Though royal forces had besieged the fort but still the Singhs were coming out at night and after taking some edibles and grass were again entering inside the fort. But slowly this siege became so strong that it became very difficult to carry anything inside the fort.

Abdusamad Khan considered the fort not very strong so sometimes he attacked the fort with such a great might, that he even demolished some portion of the wall of the fort. But Singhs were replying him with such a courage and bravery that Abdusamad Khan had to retreat back getting his forces killed.

The writer of Ibarat Nama writes, "Every day two or three times forty-fifty Singhs were coming out from the fort to collect grass and other edible things, when

the royal forces were going to stop them, they were attacking them with arrows spears and swords very briskly and wee disappearing again. To see the miracle powers of Banda Singh the commanders of Mohammedan forces were so awe stricken that they were always requesting the God that Banda Singh should disappear from the fort.

In order to stop the come out of Singhs's from the fort, royal army constructed a mud wall around the fort. But still Singhs were coming out shattering all the bondages and after looting necessary commodities were again disappearing in the fort. There are many stories about the bravery of Baba Binod Singh. It is said that he used to come out from fort daily, and whatever he was finding in the bazar, after looting he was again disappearing in the fort. Commanders of royal forces tried their best to arrest him but no one even touched him. Royal army was frightened of the miracles of Baba Banda Singh. They even perceived that Banda Singh could leave the fort by changing his countenance. So when ever they were seeing even a dog or a cat coming out of the fort they were killing him at the spot.

The Siege of Gurdas Nangal continued for a long period, but royal forces could not conquer it.



ARREST OF BABA BANDA SINGH

The fort was not very old but there was not a great stock of ration so that it might have continued for months. Firstly Sikhs used to loot the ration and grass at night. But afterwards the horses began to die due to hunger. Seeing the nature of the time Baba Binod Singh advised Baba Banda Singh, "Instead of losing life due to hunger we should leave the fort and killing the enemy we should proceed ahead." But same Baba Banda Singh who had disappeared from the fort of Lohgarh, was reluctant to leave the fort. He wanted to wait for some period. But that waiting was proving to be costly day by day. Singhs were dying due to hunger. Baba Binod Singh could not bear such illegal deaths. Therefore he again requested Baba Banda Singh, "Still we have some power in us, what will be the use of to die due to hunger in this fort?" But when Baba Banda Singh did not agree then they tried to argue with each other. The difference increased. At last they both tried to fight with each other. But the other Singhs intervened and they reconciled. At last it was decided that those Singhs who wanted to stay with Banda Singh, they should stay in the fort and the Singhs who wanted to leave the fort, they could leave the fort at their pleasure. Baba Binod Singh agreed. He asked the Singhs to accept the bowl of martyrdom. He said, "Those Singhs who want to drink the bowl of martyrdom and want to sit in the feet of the Guru, they should follow me."

But majority was with Baba Banda Singh. Guru Gobind Singh had enjoyed them with the lap of Baba Banda Singh. Now their life and death was with Baba Banda Singh. They wanted to live in God's Will. A very few Sikh agreed to go with Baba Binod Singh. Baba Binod Singh already used to leave the fort to loot the edible commodities. Therefore he knew very well, which was the easy way to cross the army safely. On the other hand the royal army was quite ignorant that if ever Sikhs would come out of the fort. At night at about 3 O clock, Baba Binod Singh with his some companions left the fort and crossed the army in the twinkling of an eye. Mohanmedan army even did not dare to chase him. They were thinking that he must again return to the fort. Therefore the army who was surrounding the siege was made alert.

Baba Banda Singh did not perceive whether Baba Binod Singh and his companions had left fort safely, but when he heard no noise outside he concluded they had left the fort safe and sound.

When the siege continued for another month, then Singhs began to die due to

hunger.

The horses also died. Baba Ji was considering that it was not easy to provide the ration to such a large army for such a long time. But the king had whole country under him. Therefore he deployed his whole might. Though people died due to hunger, but army was getting the regular supply of the ration.

But in the fort there had not remained even a straw to eat. The whole atmosphere had become stench due to corpse of men and animals. It had become very difficult for almost dead men to guard the fort. Abdsu mand Khan had realised such situation. He sent one messenger to meet Banda Singh. The messenger said, "Abdsu mand Khan swears by Quran that he would get you pardoned after presenting you before the king. Therefore you should surrender before the army.

After consultation with his colleagues Baba Ji opened the gates of the fort. But no general of the royal army dared to enter into the fort. They feared that it must be some trick of Baba Banda Singh. When Banda Singh came outside with his companions, he was arrested. After that the army entered the fort.



MARTYRDOMS OF SINGHS

Royal army entered into the fort like the hungry lions. But in the fort there was nothing except sick Singhs and corpse of horses and Singhs. As at that time there was nothing at their disposal so they cut the heads of sick and dead Singhs and hanged them on their lancers so that every body could see the proof of their bravery. But when those Singh's were alive, no body dared to face them. They had not been killed by the royal army, but they were killed by hunger. Had they not been killed by hunger, how many in number they would have killed the soldiers of royal army before drinking the bowl of martyrdom. Mohammad Hadi Kamvaar writes, "It was not the results of bravery of any one, but due to blessing of God, so happened. Otherwise Bahadur Shah and his four sons and countless commanders of army had tried their best to crush this mutiny, but they all failed. But now that infidel Sikh and his companions had been forced by hunger to surrender before royal army." In the words Mohammad Hadi, "It was not victory of royal army but it was victory of hunger. If like Baba Binod Singh Baba Banda Singh had also left the fort in time. Then history of Sikhs would have taken an other shape. Then the Sikhs would have not to wait for another forty years."

Baba Banda Singh Bahadur, his three year old son Ajai Singh and 740 Singhs were arrested. Baba Banda Singh was entrapped in fetters and shakles and was mounted on an elephant. One commander of army was also tied with him that Baba Banda Singh might not run away in the way. Other Singhs were mounted on camels. This caravan was first taken to Lahore. Abdusamand Khan himself wanted to accompany this caravan, but King Farukhseer asked him to send his son Zakreeaa Khan. The heads of Singhs which had been brought from fort, Abdusamand Khan considered them less in number. So he ordered that who ever Sikh comes in way, bring his head. In this way a cart full of seven hundred head of Sikhs was prepared to move alongside. Other Singhs were entrapped with shakles and chains and were loaded in the carts.

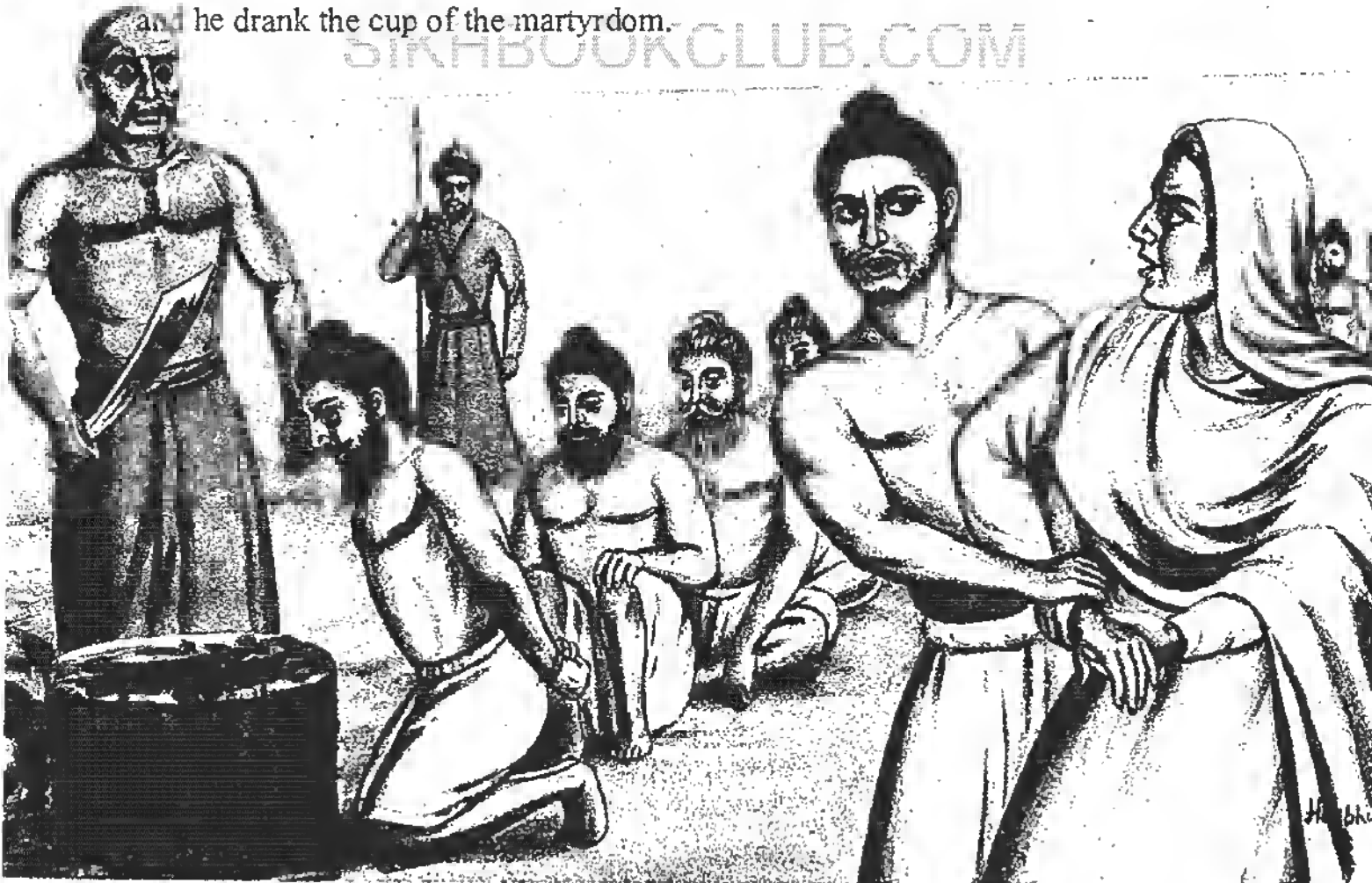
On 27 February 1716 A.D. when this caravan reached Aurangabad, then in the form of a procession it proceeded towards Delhi. In front two thousand heads of Singhs were hanging on the bamboos. Along with the heads of Singhs, there was also hanging a dead cat on one bamboo. Which meant that Mughal Warriors had not even spared alive the cats and dogs of Gurdas Nangal. Behind that Baba Banda Singh Bahadur was sitting on an elephant imprisoned in a cage. He was made to wear red robe. Behind that were 740 Singhs who in the forms of pairs were sitting on

the camels. After that procession of courtiers was going sitting on their horses. The writer of Ibrat Nama Muhammad Harsi also went to see this show. He writes, "Sikhs had no sign of sadness on their faces; instead riding on the camels, they were reciting divine hymns. If in the bazar any one was saying to them, "You would be murdered". Then they were replying, "Do murder us, we do not fear of murdering. We had been arrested due to shortage of grain and hunger. This hunger had entrapped us in your net, other wise you are aware about our bravery."

When the procession reached near the fort of the king, then the King ordered Baba Banda Singh and other top leaders to be imprisoned at Tripoli, other 694 Singhs were handed over to Jailor for murder. They were ready to sacrifice themselves even before one another. About the bravery of Singhs Khafi Khan writes which incident he had seen with his own eyes, "In those Singhs there was also a boy, her mother was a widow and he was her only son. Shortly before that boy had got married. When her mother heard about this that her son was going to be murdered. Then she with the help of Dewan Rattan Chand met King Farukhseer and got the acquittal letter of her son. But that boy refused to be released and said, "This is not my mother, she speaks lie I want to go with my companions in the feet of the Guru, so I must be sent in the company of my brothers."

Even the loud screams of that mother could not restraint that boy from his faith and he drank the cup of the martyrdom.

SIKHBOKCLUB.COM



MARTYRDOM OF BABA BANDA SINGH BAHADUR

When all the Singhs were martyred then Baba Banda Singh, his son Ajai Singh, Baba Baaj Singh, Baba Fateh Singh, Bhai Aali Singh and Bakhshi Gulab Singh were brought for martyrdom. They were brought in the form of procession from the fort. Banda Singh was wearing a red robe and red gold laced turban. Baba Banda Singh was riding a horse fettered in chains. Other twenty Six Singhs fettered in chains were pursuing Baba Banda Singh. After going through the streets of the city they were brought near Kutabminar near tomb of Bakhtiaar Kaaki. Here Banda Singh was asked to circumambulate the tomb of Bahadur Shah. Then Baba Banda Singh was dismounted from the elephant and was asked, "Either to accept the Mohammedan religion or be ready to die." Baba Banda Singh said, "I had come here to die, I am a Sikh of Guru Gobind Singh Ji and would die as a Sikh. I am not afraid of death." Hearing his these words, his four year son Ajai Singh was asked to sit in his lap. With a long dagger the child was cut into pieces and they tried to pour his flesh in his mouth. But when Banda Singh with a great force clatters his fetters then the executioner ran aside. He could not bear the grandeur of the face of Baba Banda Singh. Even in chains he was roaring like lions.

One Mohammedan historian writes, "When Mohammad Amin Khan saw the face of Banda Singh then seeing the glory of his face he was astonished and he said to Banda Singh, "It is very strange, an man who has such a grandeur on his face and whose character is so high, has been found guilty of such mean acts." Hearing this Banda Singh said, "When a man becomes such a wicked like you and even abandons the justice then to save the public from such atrocities God sends men like me so that such wicked persons might be annihilated and when this job is accomplished then God summons him back."

Banda Singh was ordered to be killed in a very cruel manner. With a hot iron first his one eye was damaged and then in the similar way left eye was eliminated. After that his left foot was cut and after that his both hands were chopped. Then with hot pincers the flesh of his body was pinched. After cutting him limb by limb his head was chopped. During this process Banda Singh had caused his breath to the tenth door of his human body and he did not even sigh, bearing such an agonising torture. He sat unshaken concentrating his mind with the Name of One God.

King Farukhseer himself came to see the scene of the murder of Baba Banda Singh.

When Banda Singh was martyred then Farukhseer heaved a sigh of relief. He was fearing that Banda Singh might not escape from the prison by showing his miracle power. When turn of murdering other Singh's came then he said, "I have heard in you there is one Singh named as Baaj Singh, who is very brave and who is very proud of his Guru." Hearing these words of King Farukhseer, Baaj Singh said, "I am Baaj Singh, I am a poor Sikh of my true Guru." At this king said, "You were such a brave Sikh but today you are sitting like a drenched cat." Hearing this Baaj Singh said, "For a short while open my fetters, and I would show you my extraordinary feats. King asked the executioner to open his shackles. Baaj Singh atonce attacked officials of King with such a force that he killed his three officials even with fetters of his hands. Again when he advanced towards the king then he was so frightened that he fell on the ground striking with a small dome.



A STUDY OF BANDA SINGH'S LIFE AND CHARACTER

If we study the life of Banda Singh then we conclude that Banda Singh was ever ready to lay down his life for the uplift of his down trodden brothers. He had a great faith for his Guru and was immutable for his faith and devotion. This aspect of his life was so bright and radiant and is so interesting for the students of history that we can't close this life account at this junction. The Mohammedan historians of that time had not justified with the life of Banda Singh. All types of atrocities and barbarities they have entrusted on the name of Banda Singh and his Singhs. Even royal reporters had not escaped from this partiality and favour. Even today there is no dearth of such false reports.

Even the Sikh historians have not done justice while describing the life of Banda Singh. In reality Banda Singh as presented by historians, was quite different and was very tall and lofty.

His personal life was very holy and flawless. He strictly obeyed the code of the conduct of Khalsa.

There seems to have arisen some minor differences between Banda Singh and some of his companions but these were of no moment. He took pride in being called Banda or master's slave and always exhorted the Sikhs to follow the tenets and injunctions of Guru Gobind Singh.

Banda Singh had received baptism of the Khalsa from the hands of Guru Gobind Singh and throughout his life remained a staunch believer in the Guru's mission.

Banda Singh had converted a large number of Hindus and Muslims to Sikhism but he does not seem to have used any force to propagate his religion. Banda Singh never allowed his struggle to be reduced to the level of a communal strife. This was a political struggle. He would not, therefore impose any religious restrictions upon the Muslims as such and they flocked to him in large numbers. Banda Singh captivated the hearts of all towards his inclinations and whether of any caste whoever came into contact with him was addressed as a Singh.

Thus we see that the policy of religious toleration preached by Sikh Gurus was strictly followed by Banda Singh. The Gurus has organised the Sikhs to defend their rights and secure freedom of worship, freedom of expression and freedom of missionary activities. If they had taken up arms, it was purely with the object of self defence. Banda Singh was first to organise the Sikhs and to built a political power.

During Banda Singh's period "there was revolution effected in minds of the people, of which history often fails to take note. A will was created in the minds of masses to resist tyranny and to live and die for a national cause. The example set by Banda Singh and his companions in this respect was to serve them a beacon light in the days to come. The idea of a national state, long dead, once again become a living aspiration and although suppressed for the time being by relentless persecution, it went working underground like a smouldering fire and came out forty years later with a fuller effulgence, never to be suppressed again."

BHAI MANI SINGH JI SHAHEED

Digitized by eGangotri

FAMILIARITY WITH GURU HAR RAI SAHIB

Bhai Mani Singh was born on Chet Shudi twelfth samvat 1701 in the house of Bhai Mai Dass and mother Madhari Baai in village Alipur Distt. Mujafargarh. His grand father and father were great devotees of the Gurus. In their houses always praises of the Guru were sung. Bhai Mani Singh received his original education in his house. He learned Punjabi very swiftly and learnt recitation of Guru Granth Sahib at the age of six years. He always remained very anxious to have a glimpse of the Guru. The year on which Guru Har Rai was bestowed Guruship on that year Bhai Mani Singh was born.

Once devoted Sikhs of his area made up their mind to have a glimpse of Guru Har Rai Sahib. When Mani Ram (first name of Bhai Mani Singh) heard about it then he also requested his father that he would also go to have a glimpse of the Guru. Seeing his such great devotion, his father Mai Dass allowed him and along with Jatha he also took Mani Ram with them.

After few days Jatha reached Keeratpur. There they saw that at Keeratpur there was a great hustle and bustle and devotees of the Guru had been reaching there from very distant areas. Guru's langar was served for twenty four hours and devotees enjoying their meals were resting in their tents. There Jatha also took the meals and all went to take rest. Seeing that sight Bhai Mani Ram was very much impressed.

Next day they attended the Darbar of the Guru. At that time musicians were reciting the Keertan of Aasa di Vaar. The Guru was sitting on the Takhat. The devotees were turn by turn bowing their head before Guru placing their offerings in front of the Guru. Guru Ji seeing with kind look was blessing the congregation. After that the devotees were sitting in the Darbar with great respect. When turn of Bhai Mani Ram came then he placed his head on the feet of the Guru with great respect. He beheld the Guru for a while. Guru Ji also perceived with his intuitive power that he was an extra ordinary boy. When Bhai Mani Ram stayed there for some days with his colleagues then he made up his mind to remain in the service of the Guru for ever. One day he met Guru Har Rai Ji. Guru Har Rai sent for him and said, "O son! What is your name? He replied, "My name is Mani Ram." Hearing his name Guru Ji laughed and said, "It is true you are really a gem. Have you learnt some Gurbani?" Hearing this Bhai Mani Ram said, "Sir! I have learnt by heart the Baanis of Jap Ji Sahib, Rehras, Keertan Sohila and Aarti." Hearing this Guru Ji became very happy and he again asked, "What do you do in your home?" Bhai Mani Ram said, "In my

house I help my father in the cultivation of land."

After few days when he made preparations for the return journey then Mani Ram said to his father, "I want to stay in the service of the Guru." His father had a great devotion for the Guru. Hearing this desire of Mani Ram he felt very happy. He met the Guru and told him about the desire of his son. Hearing this Guru Ji said, "I myself wanted to keep Mani Ram hear. He is a very brilliant child. One day he would become a great scholar. We will entrust him the duty of writing the Gurbaani. He had already learnt some portion of Baani by heart."

Hearing this from Guru Har Rai Ji, Bhai Mai Dass joined his Jatha and returned back to his village leaving Bhai Mani Ram in the service of Guru Ji.

Next day Guru Har Rai Ji called Kirpal Chand brother of Mata Gujri Ji who was commander of his forces and asked him to make Bhai Mani Ram expert in weapon training and horse riding. Bhai Mani Ram very soon learnt this education and became perfect in horse riding and weapon training. Then Guru Ji made all arrangements for his higher education.



Harbhajan Singh

MET GURU HARKRISHAN SAHIB

Bhai Mani Singh married twice. Firstly he was married at village Khairpur District Mujafarpur. His first wife's name was Seeto Baai, who was daughter of a great businessman named as Lakhi Shah. He used to sell the goods of west at Delhi. He earned a very good name in Sikh history when he cremated the body of Guru Tegh Bahadur's Ji in his own house bringing it very bravely from Chandni Chauk.

Secondly Bhai Mani Ram was married to Khemi Baai daughter of Gureea Chauhan. Ten sons were born in the house of Bhai Mani Singh. His ten sons hold a very high position in the history of Sikhs. Gurbax Singh and Chitar Singh were living with Bhai Mani Singh at Amritsar when Bhai Mani Singh and Governor of Lahore Zakaria Khan compromised with each other an agreement that Zakaria Khan would allow the celebration of Baisakhi of Samvat 1791 in Amritsar and in return Bhai Mani Singh would pay Rupees five thousand as compensation to him then Zakaria Khan deceived Bhai Mani Singh and deployed his forces to arrest the Singhs. Then Bhai Mani Singh sent his men far and near to inform the Singhs about the malafide intention of Zakaria Khan. Then Baisakhi fair was not held Bhai Mani Singh received no offerings presented to the Guru. So he did not pay Rupees five thousand to Zakaria. Due to this Bhai Mani Singh, Gurbax Singh and Chitar Singh were arrested and martyred.

Bhai Udai Singh another son of Bhai Mani Singh was a very brave warrior, in the battle of Lohgarh he killed Raja Kesri Chand. His another son Bhai Bachittar Singh was a very powerful warrior. When hill Rajas sent a drunkard elephant to break open the gate of Lohgarh then Bachittar Singh attacked the elephant with such a force that a spear pierced in his head and he ran behind crushing his own forces.

Bhai Mani Singh's other three sons Anik Singh, Ajab Singh and Ajaib Singh were martyred on seven December 1762 in the fort of Chamkaur. Bhai Bhagwan Singh was martyred on thirty Bhadon Samvat 1757 in the battle of Anandpur. In this way Bhai Mani Singh's seven sons were martyred. His ten grandsons also were martyred serving the Sikh nation. His one grandson wrote a Rehat Nama known as Rehat Nama of Bhai Desa Singh. His Rehat Nama is also very famous in the Sikh world.

When Guru Harkrishan Sahib was bestowed with Guruship then Bhai Mani Ram went to see him. He was very pleased to see the Child Guru. He was always remaining in the service of Guru Harkrishan Sahib. He had a such a great love for the Guru that he made up his mind to stay there for ever at Keeratpur. He shifted with his

family to Keeratpur. He became the chief counsellor of Guru Harkrishan Sahib.

He restarted writing of Gutkas of Gurbani. When ever Guru Ji was starting any new enterprise he used to sent for Bhai Mani Singh for consultation. His elder brother Ram Rai had established good relations with Aurangzeb. He was always inciting Aurangzeb against Sri Guru Harkrishan Sahib. Aurangzeb asked Raja Jai Singh to send for Sri Guru Harkrishan Sahib to Delhi. Raja Jai Singh sent his minister Paras Ram to Keeratpur and handed over him his own letter. At that time Bhai Kirpal Chand and Bhai Mani Singh were sitting near Guru Harkrishan Sahib. The Guru took the letter from Paras Ram and asked Bhai Mani Singh to read the letter. When Bhai Mani Singh read the letter then the Guru asked Paras Ram and his associates to take rest. After their departure the Guru summoned his all creditable Sikhs in which Baba Gurditta and Baba Dargha Mal were also included. Bhai Mani Singh and other Sikhs advised the Guru to go to Delhi. The Guru Ji again invited minister Paras Ram and told him that he was ready to go to Delhi, but he would not meet Aurangzeb.

Paras Ram promised that he would stay in the house of Jai Singh. When Guru Harkrishan Ji went towards Delhi then Bhai Mani Singh was also accompanying em.



IN THE SERVICE OF GURU TEGH BAHADUR JI

Guru Harkrishan Sahib riding the horses and four wheeled light carriages drawn by horses started his journey towards Delhi. Including Bhai Mani Singh he took his some selected Sikhs with him also. Staying for some days at Panjokhra, they reached Delhi. At Delhi Raja Jai Singh himself came to receive Guru Harkrishan Sahib. The Guru stayed in the Bangla of Raja Jai Singh. Bhai Mani Singh, Bhai Dargha Mal, Baba Gurditta great-grandson of Baba Budha Singh. Bhai Kirpal Chand and mother Krishan Kaur including with her servants stayed with the Guru. Rest stayed at Tila of Majnu. Aurangzeb tried his best to meet Guru Harkrishan Sahib but the Guru never met him. When the Guru realised that Aurangzeb could enter in the Bangla of Jai Singh at any time then he changed his abode and shifted to the Dharmshala of Bhai Kalyana. In this Dharmshala the people were meeting the Guru to have his glimpse. Bhai Mani Singh used to recite the Gurbani to the Guru at both times. In those day an epidemic of chicken pox spread in Delhi. The Guru started visiting, maintaining and treating the patients of chicken pox. Bhai Mani Singh and other Sikhs were always remaining with him. After some time the disease of chicken pox afflicted Guru Harkrishan Sahib also. Guru Ji became unconscious with high fever. Sikhs became worried. When he did not gain consciousness then he said, "Now we have to go in the lap of God, you should accept God's Will. You should not weep or mourn at all. Before starting my journey towards Delhi I had vowed that I would not show my face to Aurangzeb neither I would see his face. God had helped me in keeping my vow. When Sikhs heard such words of the Guru then they were greatly pained. At this Baba Gurditta said, "My Satguru! Who would be our path finder now, who would guide us in this black age. Sri Guru Har Krishan Sahib said, "Guru Baba Bakale. Then the Guru ordered Baba Gurditta to bring five paisa and a coconut. Baba Gurditta Ji brought these things in a plate. Guru Ji touched the coconut and five paisas and waved his hand three times over the plate. Then he bowed before it and again said, "Guru Baba Bakale." Saying this Guru Harkrishan Sahib lost in meditation and after some time he merged into God. The grieved congregation cremated him on the bank of Jamana. After the performance of last rites Bhai Mani Singh, Baba Gurditta and Baba Dargha Mal were asked to proceed to Bakala so that they may bestow the Guruship on Sri Tegh Bahadur. Bhai Mani Singh understood that Sri Tegh Bahadur alone was living at Bakala and Guru Harkrishan Sahib had pointed towards Sri Tegh Bahadur who was grand father of Sri Harkrishan Sahib. Mother of Guru Harkrishan Sahib Sri Krishan Kaur with all his

servants returned back to Keeratpur. As mother Krishan Kaur was very sad so Bhai Mani Singh was looking after her very carefully.

When Guru Tegh Bahadur occupied the Guruship then Bhai Mani Singh requested Mother Krishan Kaur to send for Guru Tegh Bahadur to Keeratpur so that he might be bestowed the throne and other necessities of Sri Guru Harkrishan Sahib. Mata Krishan Kaur sent Bhai Mani Singh for this purpose and she handed over a letter to Bhai Mani Singh.

When Bhai Mani Singh reached Baba Bakala there was very calm atmosphere. Makhan Shah had thrown away Baba Dhir Mal from Bakala and other so called Gurus had already disappeared. Bhai Mani Singh went inside the house of Guru Tegh Bahadur and having his glimpse he was delighted. He placed his head on the feet of the Guru and handed over the Guru a letter from mother Krishan Kaur. Guru Ji read the letter. Mother of Guru Tegh Bahadur Ji, mother Nanaki ji also came there. Guru Ji when informed her about the letter then she said, "We should go to Keeratpur. I will also send messages to other Sikhs."

Bhai Mani Singh stayed at Bakala for some days. When all preparations were made for departure to Keeratpur then he also marched towards Keeratpur along with the Guru.



IN ANANDPUR SAHIB

When Sikhs realised that Guru Tegh Bahadur had settled at Keeratpur permanently then they started to reach Keeratpur with their offerings to have a glimpse of the Guru. But his praise and grandeur did not bear his elder brother Suraj Mal and his family. Suraj Mal had no dearth of any thing. He was owner of the all property of the house of the Guru and had occupied the whole land of the house of the Guru. But still Guru Tegh Bahadur was helping mother of Sri Harkrishan Sahib financially. But delicate heart of Guru Tegh Bahadur could not bear the jealousy of Suraj Mal. He planned to construct a new city near Keeratpur. Taking with him Bhai Mani Singh he reached Kehloor and from Raja Deep Chand bought the land on the bank of river Satluj known as Makhawal. Makhawal was eight miles away from Keeratpur. When all the houses were constructed in Makhawal then it was renamed as 'Nanaki Chakk'. When Guru Ji and other Sikhs made their abode at Nanaki Chakk then Bhai Mani Singh also shifted there with his family. After sometime Nanaki Chakk was renamed as Anandpur, city of pleasure and delight. The city of Anandpur was still under construction when Guru Ji planned to tour India for the propagation of Sikhism.

Bhai Mani Singh, Bhai Bhagoo, Bhai Rama and Bhai Sadhoo Multani were made answerable for the construction of the city. As Bhai Mani Singh was an old Sikh of the house of the Guru, he was appointed as accountant and was advised to continue the construction work with the donations and offerings of the Sikhs.

Guru Ji with his family and selected Sikhs went for the tour of Malwa. According to the map supplied by the Guru, Bhai Mani Singh continued the construction of the city. In order to meet the demand of water he constructed a well. The land which was lying barren then he cultivated the crops. Within few years that land began to yield many crops. In this way for langar corn, maize and pulses were grown locally. He also constructed many houses for the residence of the Sikhs.

Guru Ji from Malwa Desh went towards Kurukashetra, Delhi, Agra, Banaras and many other cities. Preaching Sikhism he reached Patna. Reaching Patna he left his family there and himself went towards Dhaka. Guru Ji toured India for five years and returned back Anandpur in February 1671 A.D.

When Bhai Mani Singh and his companions heard about the arrival of the Guru, then they marched in advance four miles in order to receive the Guru. They were very pleased to meet the Guru and all fell on the feet of the Guru.

When Guru Ji reached Anandpur then in the happiness of their arrival festival of

lights was celebrated. The Guru was pleased to see the new construction of the city. When the Guru saw that even land has been yielding rich crops then Guru Ji appreciated the works of Bhai Mani Singh. When Guru Ji heard another good news that in the house of Bhai Mani Singh three more sons have born then Guru Ji congratulated Bhai Mani Singh. When people of Punjab heard that Guru Tegh Bahadur had returned back at Anandpur after a long period of five years then people thronged to see the Guru and to congratulate him on the birth of Sahibzada Gobind Rai who was born on second December 1666 A.D. at Patna. He was then a child of five years. But Guru Tegh Bahadur had left him at Patna for the time being. After some time Guru Ji sending a message sent for his family. When Bhai Mani Singh saw the child Gobind Rai, he felt very happy. Reaching at Anandpur Guru Ji started the work of schooling and learning of child Gobind Rai. Guru Tegh Bahadur appointed Bhai Mani Singh as Punjabi teacher of Sri Gobind Rai. Bhai Mani Singh was teaching him Punjabi with great love and grace.



WRITING OF HOLY GURBANI

When by the order of Aurangzeb Sri Guru Tegh Bahadur was martyred at Delhi then Guru Gobind Singh was installed on the throne of Guruship. Installing on throne Guru Gobind Singh ordered his Sikhs, "Bring weapons and horses as offerings for me." He also enrolled brave Sikhs in his army. After some time an armed army was raised. In those times Raja Medani Prakash of Nahan invited Guru Gobind Singh to stay in his state. Keeping in view the captivating and beautiful sights in that state Guru Gobind Singh accepted his request and reached Paunta Sahib on the bank of river Jamuna. With the help of Raja Medani Prakash the Guru constructed there many houses for his abode. Where as the Guru was making his soldiers brave and strong physically there he was also making them strong spiritually by inducting in them bold will-power and self-control. He called the famous poets from far and near at Paunta Sahib. History it self speaks that there were fifty two poets in the Darbar of Guru Gobind Singh Ji who used to compose poetry and recited poems in the poetic symposiums.

Guru Gobind Singh himself was most exerted poet who wrote Dasam Granth of 1428 pages which was compiled by Bhai Mani Singh. There Guru Gobind Singh also asked Bhai Deep Singh and Bhai Mani Singh to prepare copies of Guru Granth Sahib compiled by Guru Arjan Dev Ji : When Bhai Mani Singh reached Kartarpur to take the original volume of that text then heirs of Dhirmal refused to give the original copy. But Bhai Mani Singh got one authentic copy from a Gursikh. From that copy Bhai Deep Singh and Bhai Mani Singh prepared many copies and presented them to Sikh Sangats of different places.

Guru Gobind Singh had also kept many scribes to write his own works. Due to Bhai Mani Singh and other scribes the Baanis of Aad Granth and Dasam Granth could be saved. As when fort of Anandpur was vacated then these valuable Granths were caused to flow in the river due to flood.

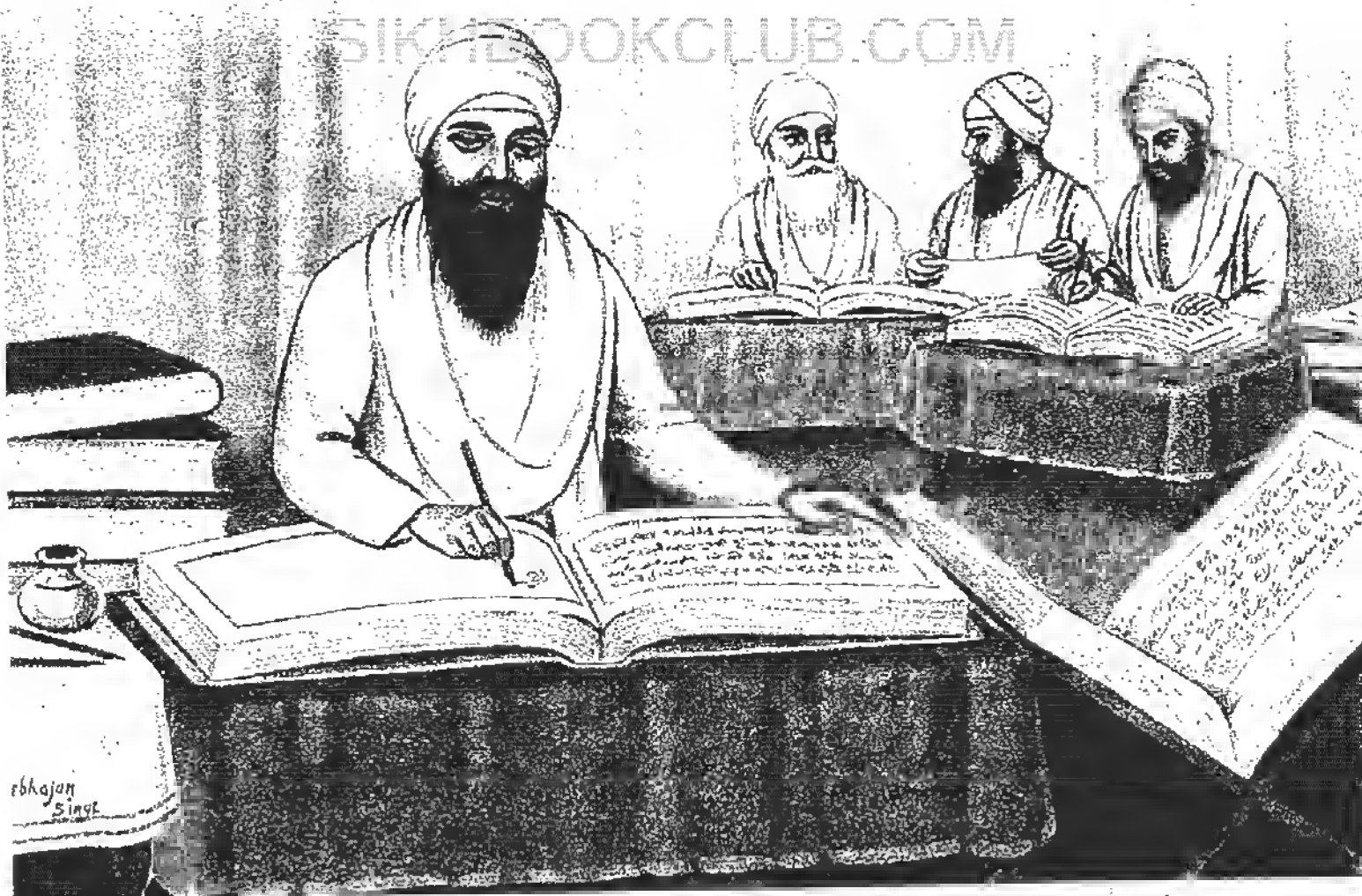
In those days Punjab Kaur wife of Baba Ram Rai came to see Guru Gobind Singh. She said, "Cruel Masands had burnt her husband alive, sitting in trance." When Guru Ji heard about it then he took Bhai Mani Singh and other brave warriors with him and went towards Dehradun. Reaching there he investigated from the concerned people and punished the guilty persons severely. Next year Guru Gobind Singh himself could not afford to attend the death anniversary of Baba Ram Rai but he sent Bhai Mani Singh and Dewan Nand Chand as his representatives. At Dehradun there had reached another Masand named as Gurbax Rai. That Masand when spoke some words against the grandeur of Guru Gobind Singh then Bhai Mani

Singh chopped down his head with one blow of his sword.

On 18 Asuj Samvat 1745 the hill Rajas attacked Guru Gobind Singh under the leadership of Raja of Garhwal Fateh Shah. When Guru Ji perceived about it then he abandoned Paunta and shifted to village Bhangani. Bhai Mani Singh took part in this battle and fought very bravely. In this battle brother of Bhai Mani Singh Bhai Hari Chand was martyred. Sons of Bhai Mani Singh also fought in this battle and showed their notable feats of strength and courage.

In Samvat 1748 when the battle of Nadaun was fought then Bhai Mani Singh took part in this battle along with his sons. Bhai Mani Singh fought with great courage in this battle. Guru Gobind Singh was very pleased to see his courageous act and he appointed him on 21 March with a status of Dewan.

After victory of battle of Bhangani Guru Ji shifted to Anandpur Sahib and started construction of forts. Bhai Mani Singh also shifted to Anandpur Sahib with his family. Here he absorbed himself in scribing the copies of Guru Granth Sahib. At that time age of Bhai Mani Singh was more than fifty years. Where-ever Guru Gobind Singh was going on tour or pilgrimage he was always keeping Bhai Mani Singh with him. When in 1694 A.D. Guru Gobind Singh went to Harduar then he also took Bhai Mani Singh with him.



BATTLE OF LOHGARH

When Guru Hargobind Sahib abandoned Amritsar and settled at Keeratpur then Mina Meharban's son Har Ji occupied Amritsar. When in Samvat 1753 Sodhi Harji died then Mina's left Amritsar and settled in village Dhilwan in Malwa. Then Sikh Sangat of Amritsar met Guru Gobind Singh Ji and requested him to take charge of Amritsar. Conceding their request Guru Gobind Singh considering Bhai Mani Singh suitable for the post and appointed Bhai Mani Singh as head Granthi of Darbar Sahib and asked him to make suitable arrangements for the development of the city. According to historians Bhai Mani Singh reached Amritsar on 3rd May 1696 A.D. and unfurled flag of Khalsa and manifested Guru Granth Sahib. Guru Gobind Singh also sent five Singhs with Bhai Mani Singh who under the guidance of Bhai Mani Singh took the charge of visiting, maintaining, controlling and worshipping of Sri Akal Takhat Sahib and Sri Harimandir Sahib. Harji son of Meharban had changed the old tradition of Darbar Sahib which was in vogue since Guru Arjan Dev ji. Bhai Mani Singh continued that tradition again according to aims and objects of Gurmat that tradition is even in vogue to-day. When in 1699 A.D. Guru Gobind Singh created Khalsa Panth then Bhai Mani Singh along with his brothers and sons reached there. After administering the nectar of Khanda Bata his name was changed from Mani Ram to Bhai Mani Singh. His ten sons were also baptised as Singhs. Among his ten sons great warriors like Bhai Udai Singh and Bhai Bachittar Singh were also present.

Bhai Bachittar Singh was second son of Bhai Mani Singh. He had spent his childhood in the guidance of Guru Tegh Bahadur Ji and after maturing had joined the army of Guru Gobind Singh. He was a very dear warrior of Guru Gobind Singh. When hill Rajas jointly attacked the fort of Lohgarh then Bhai Bachittar Singh fought very bravely. The hill Rajas intoxicated one elephant and equipped him with sharp edged weapons, sent him to break the door of the fort. Satguru Guru Gobind Singh patted at the back of Bhai Bachittar Singh and gave him a sharp edged spear and sent him to face the elephant. The army of hill Rajas was massive and overwhelming. Hill Raja Kesri Chand was also following the elephant riding on a horse. When Bachittar Singh came out of the fort then Bhai Mani Singh's another son Udai Singh also came out to face the hill men. When stupefied and under the influence of drink the elephant came near the fort then Bhai Bachittar Singh put his weight on the stirrup and pierced his spear with such a force into the head of the elephant that the spear perforating the shield and pierced into the head of the elephant. With this sudden blow the elephant was so excited that crying loudly it ran towards backside. The driver of elephant could not keep himself in balance and

falling from the elephant died. The elephant was crushing the hillmen in such a way that they ran hither and thither to save themselves. Behind the elephant Raja Kesri Chand who was jumping his horse also became a prey of Udai Singh. Udai Singh attacked him with his sword in such a way that his chopped head fell on the ground. Bhai Udai Singh took the head of Kesri Chand on his spear and placed it on the feet of Guru Gobind Singh Ji. Bhai Mohkam Singh cut the trunk of the elephant and Bhai Sher Singh cut his one leg and it fell on the ground. Raja Ajmer Chand and Himmat Singh Handoori were wounded by arrows. Bhai Mani Singh also was wounded seriously in this battle. Sikhs carried him in the fort. When hillmen did not see their many Rajas who were killed and many who had been wounded then they ran away towards safe places. Sikhs did not chase them. After this battle when Mani Singh was fully cured then he reached Amritsar. Keeping in view the services of the family the Guru honoured them with award of 'Forzande Khanejad' Son of the Guru.



HELPED MOTHER SUNDRI JI AND MOTHER SAHIB KAUR JI TO REACH DELHI

Mughal forces and Hill Rajas seized the fort of Anandpur for six-seven months. But Guru Ji did not vacate the fort. But when Guru Ji saw the scarcity of food. Then he was forced to vacate the fort. Guru Ji planned to despatch Mother Sundri Ji and Mother Sahib Kaur Ji and Mother Gujri Ji and younger princes separately so that if the Mughal forces would chase them then they had to stop them in the way. In this way younger princes and both mothers would reach their destination safely. He asked mother Gujri Ji and younger princes to ride on one horse and gave some warriors to guard them. With mother Sundri Ji and mother Sahib Kaur Ji he deputed Baba Deep Singh and Bhai Mani Singh. At that time due to flood there was a very fast flow of water. Being winter season the water was also very cold. But the horses of both mothers and of Baba Deep Singh and Bhai Mani Singh crossed the river safely. But the horse of Mata Gujri Ji even got separated from her guards and emerged at an unknown destination.

At Ropar there was a devoted Sikh of Guru Gobind Singh. They directly reached his house and informed him about the whole event. That Sikh served them very cordially. He brought one cart and spread in it fine bed sheets. Then he asked both mothers to sit in the cart. Baba Deep Singh and Bhai Mani Singh disguised themselves as Muslims and rode behind the cart.

One relative of that Sikh lived in Delhi. He had a big house there which was known as Haveli of Bhai Jawahar Singh. That Sikh told them about the address of that Haveli. At that time Mughal army was busy in chasing Guru Gobind Singh Ji, so no one stopped them on their way and they reached their destination safely. Bhai Jawahar Singh was also a great devotee of the house of the Guru. He placed his head on the feet of two mothers and asked his own women to serve them. He provided one room for the residence of Bhai Mani Singh and Baba Deep Singh.

One day Baba Deep Singh requested mother Sundri Ji, "We hav'nt heard yet about Guru Ji, we are also worried, therefore I will trace them and also would meet my parents in the mean time." Mother Sundri Ji allowed Baba Deep Singh to go and he marched towards his village. But Bhai Mani Singh remained in the service of two mothers. Changing his guise he was meeting his reliable Sikhs. But he found no clue about Guru Gobind Singh. After many months he heard that Guru Gobind Singh was

resting in Lakhi Jungle. When Bhai Mani Singh was fully satisfied about this then he went towards Lakhi Jungle. There he was informed that Guru Ji was living at Sabo ki Talwandi in the company of Bhai Dalla.

When he met Guru Ji then he fell on his feet. Guru Ji asked, "How are Sundari and Sahiban?" Bhai Mani Singh said, "Both are alright and living in Delhi." But when Bhai Mani Singh heard about four princes and mother Gujri Ji then he could not control himself and began to weep bitterly. Guru Ji consoled him and said, "What is in these ours, each and every thing belongs to God. He himself gives and himself takes back. Now go to Delhi and bring your both mothers." Hearing the order of the Guru, Bhai Mani Singh returned back to Delhi and met both mothers. But he was not able to tell them about the four princes and mother Gujri. He said, "O Mothers! Guru Ji has asked you to reach Talwandi Sabo.

After some days he reached Sabo ki Talwandi taking both mothers with him.



RE-EDITING OF SRI GURU GRANTH SAHIB

When Guru Gobind Singh was staying at Damdama Sahib then the atmosphere became very peaceful. King Aurangzeb had sent his messages to all his governors and high officials that they should not disturb or meddle in the affairs of Guru Gobind Singh. To take the advantage of this peaceful atmosphere, Guru Gobind Singh decided that Guru Granth Sahib which had been edited by Guru Arjan Dev to re-edit in order to include the Baani of Guru Tegh Bahadur Ji in it. It was a great task as the Guru Granth Sahib had to be re-edited.

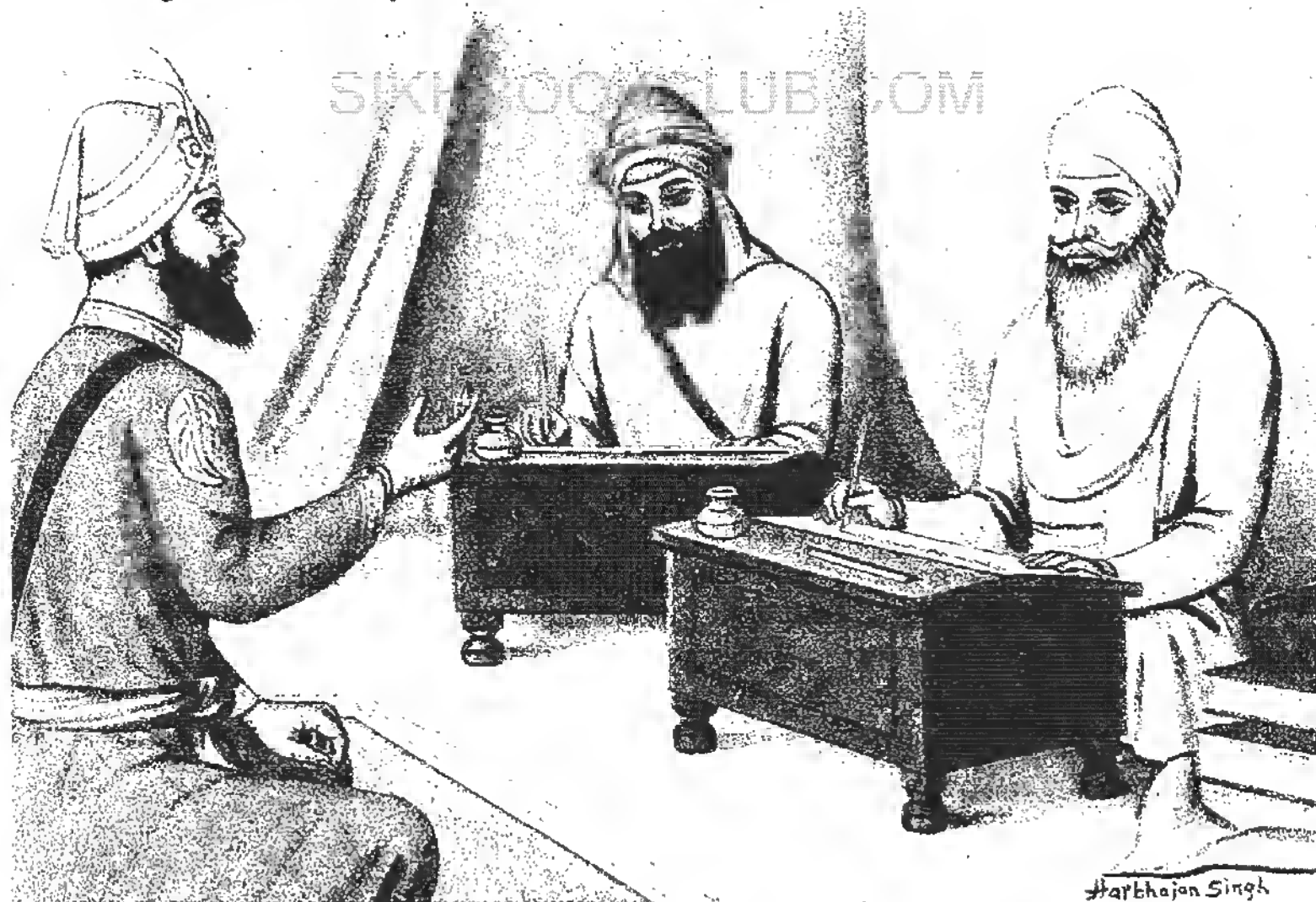
Bhai Mani Singh was scribing the copies of Guru Granth Sahib at Anandpur Sahib, so the Guru made up his mind to make Bhai Mani Singh scribe of the new edition. Bhai Mani Singh had supplied copies of Guru Granth Sahib to Sangats of Majha, Malwa and Doaba. So he collected some copies of Guru Granth Sahib. Requesting the Guru he sent for Baba Deep Singh from his village Pahoowind to reach at Damdama Sahib. When Baba Deep Singh realised that Guru has been strolling about in Damdama Sahib hale and hearty, then he became very happy and within few days he reached there to see Guru Gobind Singh. But hearing about the princes he became very sad but high thinking and high morale of the Guru Ji solaced him.

Guru Sahib got erected a tent and was dictating the Baani of Guru Granth Sahib to Bhai Mani Singh and Baba Deep Singh. In this way two copies of Guru Granth Sahib were under preparation. What portion of Baani the Guru was dictating in one day that was discussed in the Darbar and also its meanings were explained to the congregation. Bhai Mani Singh and Baba Deep Singh were ever writing the meanings of the Baani. Where-ever they had any doubt, they were clarifying it from the Guru.

Guru Gobind Singh included the Baani of Guru Tegh Bahadur Ji according to the Raags. The final Beerh which was prepared in this way at Damdama Sahib, that is called as Damdami Beerh when the Guru proceeded towards Nanderh then he took the Damdami Beerh with him. Second Beerh which was scribed by Baba Deep Singh that was kept at Damdama Sahib. Baba Deep Singh after wards scribed four more copies from that transcribing. Four copies prepared by Baba Deep Singh are present at the four Takhts. When the Beerh was ready then Guru Ji fixed the responsibility of Bhai Mani Singh to cause to understand meanings of Sri Guru Granth Sahib Ji. Bhai Mani Singh explained the meanings of Guru Granth Sahib to

sangat for many years.

When Guru Ji went to Delhi to meet King Bahadur Shah then he ordered Bhai Mani Singh to go to Amritsar. Reaching Amritsar Bhai Mani Singh was holding the Dewan and was explaining the meaning of the Gurbaani. In this way Bhai Mani Singh's traditional taksal of explaining the meaning of Guru Granth Sahib started. The students of Bhai Mani Singh continued the traditional taksal for many years. Afterwards it was divided into many branches. Mainly it was divided into two branches. One branch was headed by Sant Sundar Singh Bhindranwala's Student Sant Gurbachan Singh Bhindranwala and second branch was headed by Sant Ameer Singh Ji's student Sant Kirpal Singh. Sant Kirpal Singh was a great scholar and he translated Sri Guru Granth Sahib in ten volumes and has also translated the main baanis of Guru Granth Sahib. Bhai Mani Singh compiled Dasam Granth Sahib and named it as 'Dasam Granth'. We know about this fact from a letter written by Bhai Mani Singh to mother Sundari Ji. This Beerh was scribed by Bhai Sheeda with the orders of Bhai Mani Singh who started to write it in 1711 A.D. and completed it in 1712 A.D. This Beerh has been kept in the Gurdwara of Bhai Gurdas in famous city of Afganistan in the city of Kabul.



DEWAN LAKHPAT RAI

Zakaria Khan, governor of Lahore appointed Lakhpat Rai as administrator of Amritsar in order to oppress the people of Amritsar. He was a very cruel and harsh man.

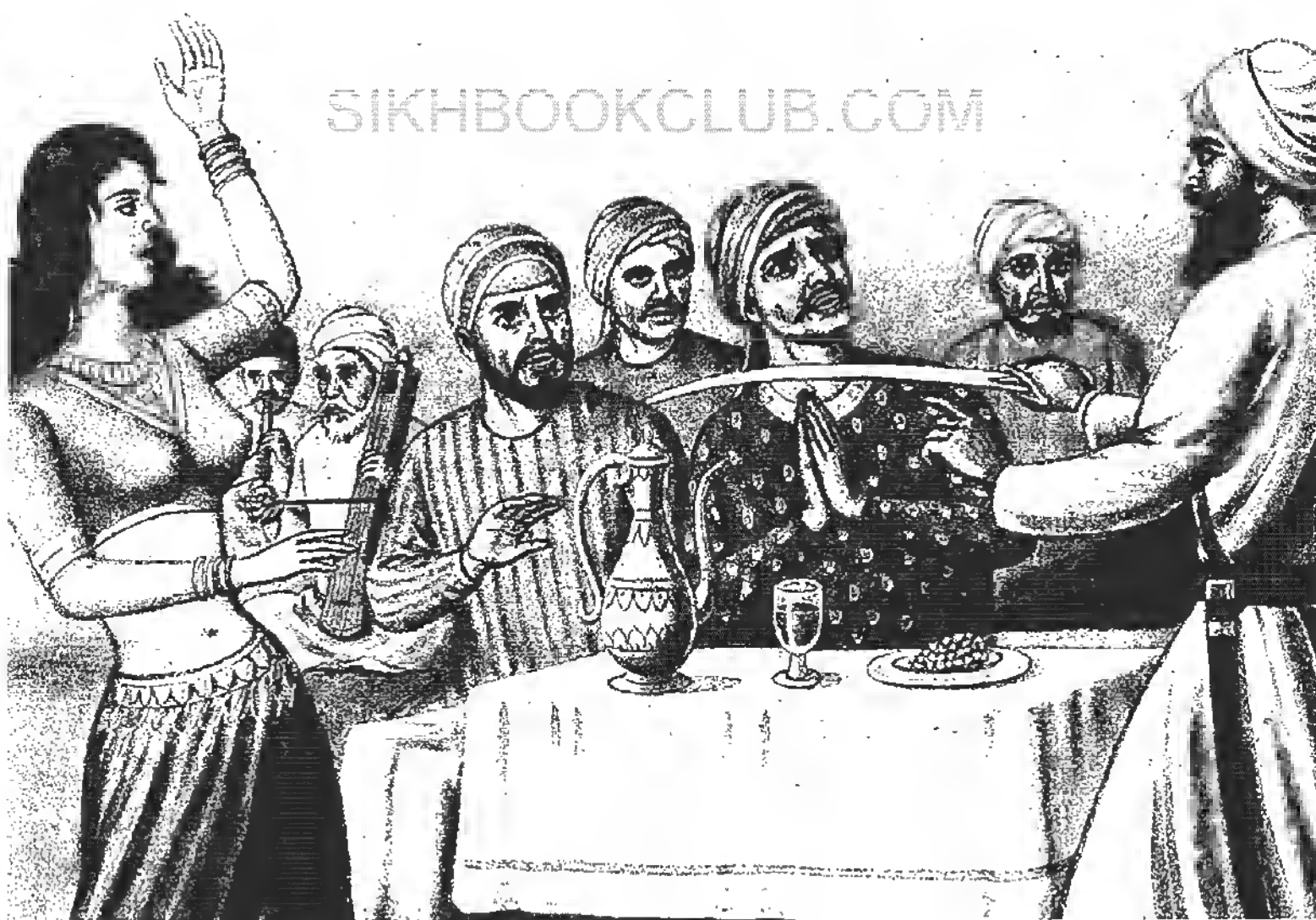
Even taking the charge of his post he declared that no person should give shelter to Sikhs. He ordered the army commander that when ever a Sikh comes to take bath in the holy tank he should be killed there and then.

But even due to such a severe order the Sikhs were coming to take bath in the holy tank. Once a company of Sikhs riding on horses reached Amritsar. The leader of that company perceived that Lakhpat Rai had become the administrator of Darbar Sahib and Harimandir Sahib, had been locked and daily Sikh tradition had been cancelled. The leader of company taking some of his companions with him reached the abode of Bhai Mani Singh. There he learnt, "Lakhpat Rai is oppressing the people very cruelly. At night the wine is served to all and call girls dance and sing songs and in the night they abduct young and beautiful girls of the city." Bhai Mani Singh also told, "They have abducted one girl who is sister of one of our student, still she have not been traced. Yesterday two Singhs came to take bath in the holy tank, they had been killed and their corpses have been hanging on the trees. The people of the city are very frightened and many have even left the city. If such a state will continue then Amritsar city would become desolate." Hearing this the leader said, "In our company there are two hundred Sikhs, we can rectify Lakhpat Rai very easily. But Bhai Mani Singh restraining them said, "It would be just a suicidal step. What is the match of two thousand men with ten thousand armed forces. But that Singh said, "We are not ordinary men, one Singh can face the one lac and one quarter forces. Bhai Mani Singh accepted their plan and sent his two sons and three Singhs with them to lead and to manipulate the strategy so that they may after attacking could find the safe way of escape. Bhai Mani Singh also advised the leader, "Attack Lakhpat Rai at eight P.M. At night at eight P.M. they start drinking of wine and call girls start their dance. At that time he keeps only selected persons on whom he has his faith. Other forces remain out side Darbar Sahib to guard it. Tie your horses at some secret place and at the time of escape ride your horses and drive away. That Singh liked the advice of Mani Singh. The girl which had been abducted that day, her brother also insisted upon to go with them. Bhai Mani Singh sent him with other Singhs. Singhs tied their horses in a cluster of trees and taking their weapons they followed Bhai Gurbax Singh and Bhai Chittar Singh. Bhai Mani Singh's sons knew the tent of Lakhpat Rai. When in darkness they reached near his tent then they heard

the sound of music. They also heard a sweet voice of singing. They perceived that tent belonged to Lakhpat Rai. Singhs killed the watchmen with in minutes when they entered inside the tent they saw that Lakhpat Rai was drinking wine. Big lamps were burning and tent was shining with light. Chittar Singh pointed towards Lakhpat Rai to tell the Singh the real culprit when Lakhpat Rai tried to cry then Singh placed his naked sword on his breast and said, "Lakhu! If you will cry then this sword would enter your breast. We have not come to kill you but to take those girls which have been abducted by you."

Lakhpat Rai atonce asked his associates to hand over the girls to Singhs. Student Dharmpal recognised his sister and girl ran towards him. Other girls also came. Singhs asked that boy to take all the girls with him. For their safety he also sent some Singhs with them.

After that Singh roared, "You are dancing the prostitutes in the house of the Guru. Being a Hindu you have not felt ashamed! Guru Tegh Bahadur even sacrificed himself for the safety of Hindus and you are killing the Singhs after searching them. Tell us yourself how should you be treated?"



PLAN TO CELEBRATE VAISAKHI

Again Singh said, "Lakhu! We will not kill you so soon, we have to present you before our celebrated leader. Then Singh pointed out the other Singhs to take Lakhpai Rai out side the tent then he asked other Singhs to kill the prostitutes and all musicians. Singhs killed all the occupants of both tents with in minutes. They were chopping the heads of occupants even before they could cry. When they came outside the tent, there was pitch darkness. When the Singhs tried to tie the hands of Lakhpai Rai with his own turban then he tried to be released and ran away. But in front of him was the holy tank and he fell into the tank near Dukhbhanjni Beri. Army men thought that Singhs had come to take bath in the holy tank. Therefore they ran towards the place of noise. But when they heard the cry, "Save me, save me, then they jumped into the tank and brought out the sinking man outside. The army man roared and said, "Who are you? You don't seem to be a Sikh?" Water had entered in the belly of Lakhpai Rai so he was unable to talk. They picked him up and took him in the tent of Lakhpai Rai. So that they might could tell Lakhpai Rai about their bravery and also could see the face of that sinking man. But when they reached near they heard no sound of singing inside the tent. Due to fear of Lakhpai Rai they could not enter inside the tent. But when they touched the watchmen lying outside the tent then they were astonished that they were lying in the pool of blood. Then they atonce peeped inside the tent and saw in the light of lamps that in both tents all the occupants were lying dead. One armyman said, "See! Is Dewan lying in them?" But during this process, Dewan lying outside spoke, "I am lying hear, please help me. Take me atonce in the house of Kotwal Abdul Razak and also bring a royal physician, now shout and chase the Singhs, they had come on foot and would be just near by."

Army men took him in the house of Abdul Razak. Extra water was flushed out of his belly and the physician gave him the medicine. But Lakhpai Rai was very restless. He was very frightened and over awed. He was thanking the God that he was saved. Singhs have killed all his associates. Army men tried their best to find out the Singhs but they could not trace them. The coward Lakhpai Rai abandoned Amritsar and went to Lahore. After the departure of Lakhpai Rai some peace prevailed in Amritsar. Then students of Bhai Mani Singh requested, "Every year fairs of Diwali and Vaisakhi should be celebrated. Due to this we can have glimpse of Singhs. For this purpose Bhai Mani Singh, Bhai Surat Singh Suri and Bhai Subeg Singh met Zakaria Khan governor of Lahore. They got the permission to celebrate the fair of Vaisakhi at Amritsar and promised to pay Rupees five thousands in lieu of

compensation.

Really Zakaria Khan wanted such a situation when he could kill the Singhs collectively. He had heard the story of Dewan Lakhpat Rai. If one company of Singh's can rectify Dewan Lakhpat Rai without minding about the army of ten thousand then even to kill Zakaria Khan was not a very difficult task for them. He had sent his army in forests, mountains and ponds enclosed by cluster of trees to kill the Sikhs but his army suffered more loss than the Sikhs. But when Sikhs will gather at Darbar Sahib then it would be very easy to surround and annihilate them. He also concluded that if Sikhs would be killed or caught then no fair would be held and Bhai Mani Singh would not be able to pay the compensation and it would become very easy to kill him also.

SIKHBOOKCLUB.COM



ARREST OF BHAI MANI SINGH

There were still five months for holding the fair of Vaisakhi, therefore Zakaria Khan made full preparations to annihilate the Sikhs.

Zakaria opened the gates of Darbar Sahib and allowed Bhai Mani Singh to continue the old code and practice of traditional theological rules and rites. Outside the holy tank he appointed army to guard it so no Sikh was allowed to bathe in the tank. If any Sikh was coming to bathe in the tank then after rebuking and reprimanding him, he was allowed to go.

Bhai Mani Singh having a very delicate heart was thinking that Zakaria Khan had really changed his attitude. But when the fair of Vaisakhi came near then Singhs of Lahore told Bhai Mani Singh that this time the Mughals had made full preparations and they want to kill the Singhs collectively by deceiving them. Bhai Mani Singh informed the Singhs that they should not attend the fair as this time Zakaria Khan wants to annihilate the Sikhs by deception.

On the day of Vaisakhi no Sikh turned up to attend the fair of Vaisakhi. When Zakaria Khan learnt about this then he was very enraged. He sent his soldiers to recover the five thousand rupees from Bhai Mani Singh or if he did not pay five thousand rupees then to bring him after arresting him. Kotwal of Amritsar was also asked to lock the gates of Harimandir Sahib again and to increase the rigidness in guarding the Darbar Sahib.

Five riders including the Kotwal of police came to meet Bhai Mani Singh.

How have you come? Bhai Mani Singh asked the Kotwal and the riders. High official who had come from Lahore said, "Governor of Lahore have sent me. You have promised him to pay rupees five thousand as a compensation in lieu of fair. So I have come to recover five thousand rupees.

Bhai Mani Singh was pained to hear such words of that official. But he said ppeacefully "When no fair was held at all then question of paying five thousand rupees does not arise. Here not a single pilgrim had come and neither any offering I had received. We are saints, from where we can pay such big amounts. If fair had been held and offerings had been received then I would have paid the amount gladly."

Hearing this the official said, "Now no need to argument, we have been ordered to recover five thousand rupees or to arrest Bhai Mani Singh and to bring him at Lahore. When brother of Mani Singh Bhai Jagat Singh and his sons Bhai Gurbax Singh and Bhai Chittar Singh and other companions heard this then they were got

excited and said, "What type of is this justice? Your governor have not allowed to hold the festival, but you have come to recover rupees five thousand. If we have not five thousand rupees with us then you are going to arrest our old man?"

Hearing these words of companions of Bhai Mani Singh, the official got enraged and he said, "You have betrayed the government, due to this crime you all are going to be arrested." Then the Kotwal said, "Bhai Mani Singh including with all companions must be arrested." When people of the city perceived about it then they met Bhai Mani Singh and said, "What to talk of five thousand rupees, we can collect this money with in no time and pay to the official. We will not allow arrest of our grand old man?"

But Bhai Mani Singh said, "We don't want to pay the money collected by others. We have not to become false for the false. We have made an agreement with the government that fair would be held for six days and collectively the offerings we would pay five thousand rupees. But the government deceiving us planned to kill and arrest all the Singhs. We don't care about our life. But now we are very happy that we have been able to save lives of all the respected Singhs."



IN THE COURT OF ZAKARIA KHAN

In the court a very tall man Zakaria Khan was sitting at a very high place on his throne. On his one side was sitting Dewan Lakhpat Rai and on the other side was sitting Qazi (law officer of Mohammedans) and Kotwal was also sitting there. When Bhai Mani Singh was asked to stand in the dock, then a mystic poet entered inside court who seemed to be a disciple of Sain Mian Mir. Zakaria Khan knew that Faqir and to honour him he stood up from his seat and pointing to Kotwal he demanded a chair for that Faqir. But Sain refused to sit on the chair and said, "Like the other people I have come to have a glimpse of Sant Mani Singh. Since now my Peer of Allah is standing, how can I sit on the chair."

Hearing this Zakaria Khan was enraged, but he kept quite. Then Zakaria Khan said, "Start the proceedings." Lakhpat Rai stood up and addressing Bhai Mani Singh said, "You had agreed to pay the government Rupees five thousand as compensation in lieu of holding the fair, but you have not kept your promise." Hearing this Bhai Mani Singh said, "Have I kept my promise or your own government or you yourself have remained administrator of Amritsar."

You are talking about the fair, but you haven't allowed to hold the fair, instead you wanted to kill the Singhs collectively. What type of is this government? Which wants to kill its subjects instead of protecting them. "Of which subjects do you talk" Lakhpat Rai said. "Are the Sikhs our subjects? They are our enemies and it is not a sin to kill the enemy."

At this Mani Singh replied, "Sikhs never kill an innocent person, they protect the poor and oppressed." Hearing it Lakhpat Rai said, "But they came to kill me while I was sleeping what harm had I done to them. At this Bhai Mani Singh said, "Have you not harmed them?" You have killed all the Sikhs of Amritsar making a thorough search. You were drinking wine in the circumambulation of holy Darbar Sahib. You were dancing the call girls in the holy shrine and were abducting the beautiful young girls of the city. Have you ever clarified to which caste those girls belonged to, when Singhs attacked you, how many girls were released from your clutch?"

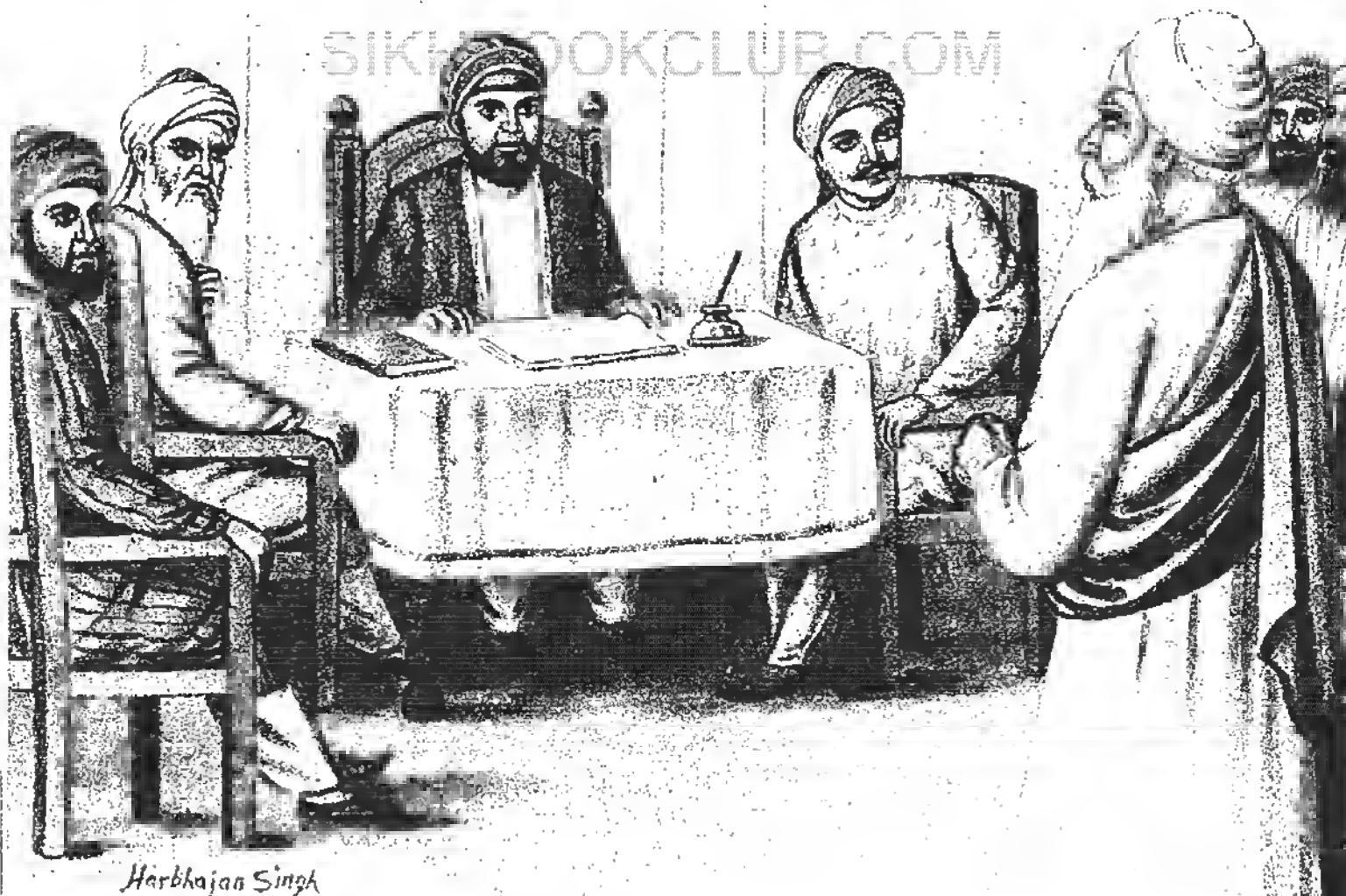
Hearing these words, Lakhpat Rai lost his temper and spoke in a loud voice, "Stop your foolish talk." At this Sain Faqir said, "It is obvious truth is always bitter. But you should mind your words. How do you speak such silly words against such a holy man. You should feel ashamed of yourself."

Bhai Mani Singh looked towards the man sitting on higher chair with keen observation. Zakaria Khan could not bear the keen attention of Bhai Mani Singh and

said, "Why are you looking towards me with a peculiar look?" At this Bhai Mani Singh said, "I am observing that the man sitting on the chair of justice is a man or a Shaitan. Who ever sits on this chair he never does justice. At this Lakhpat Rai again cried loudly and said, "Stop your silly talk." Bhai Mani Singh also spoke in the similar voice and said, "O Lakhu! I am not afraid of you, what can you do? Only option you have at your command is to murder me. This is not a new matter. Who ever had reached here, he was murdered."

They had written the judgement of the case before the proceedings. Zakaria Khan said, "In order to hold the fair Bhai Mani Singh Mahant of Gurdwara Guru Ka Chakk had promised to pay rupees five thousand to the government. But he had not paid the amount in time. Therefore Governor of Lahore orders that either Mani Singh should pay rupees five thousand or to accept Muslim religion or get himself cut into pieces from joint to joint of his body."

Hearing such a verdict of the court of Zakaria Khan there prevailed a sudden silence in the court of Governor of Lahore. All were struck motionless with terror and astonishment.



Harbhajan Singh

MARTYRDOM

Hearing the verdict of Zakaria Khan Bhai Mani Singh laughed and said, "Is there any punishment more hazardous than this? All Singhs have got martyrdom laughingly. Baba Banda Singh Bahadur and his Singhs were ready to get martyrdom without waiting for the turn. You yourself have killed the Singhs sorting them out. You have fixed the price of their heads but tell me have the Singhs been annihilated? They are still alive and at any time they annihilating your kingdom can establish their own Sikh Kingdom. You would not be able to see the Sikh Kingdom. But your sons must see it. I would also not be able to see it, but I have seen our future with my supernatural power."

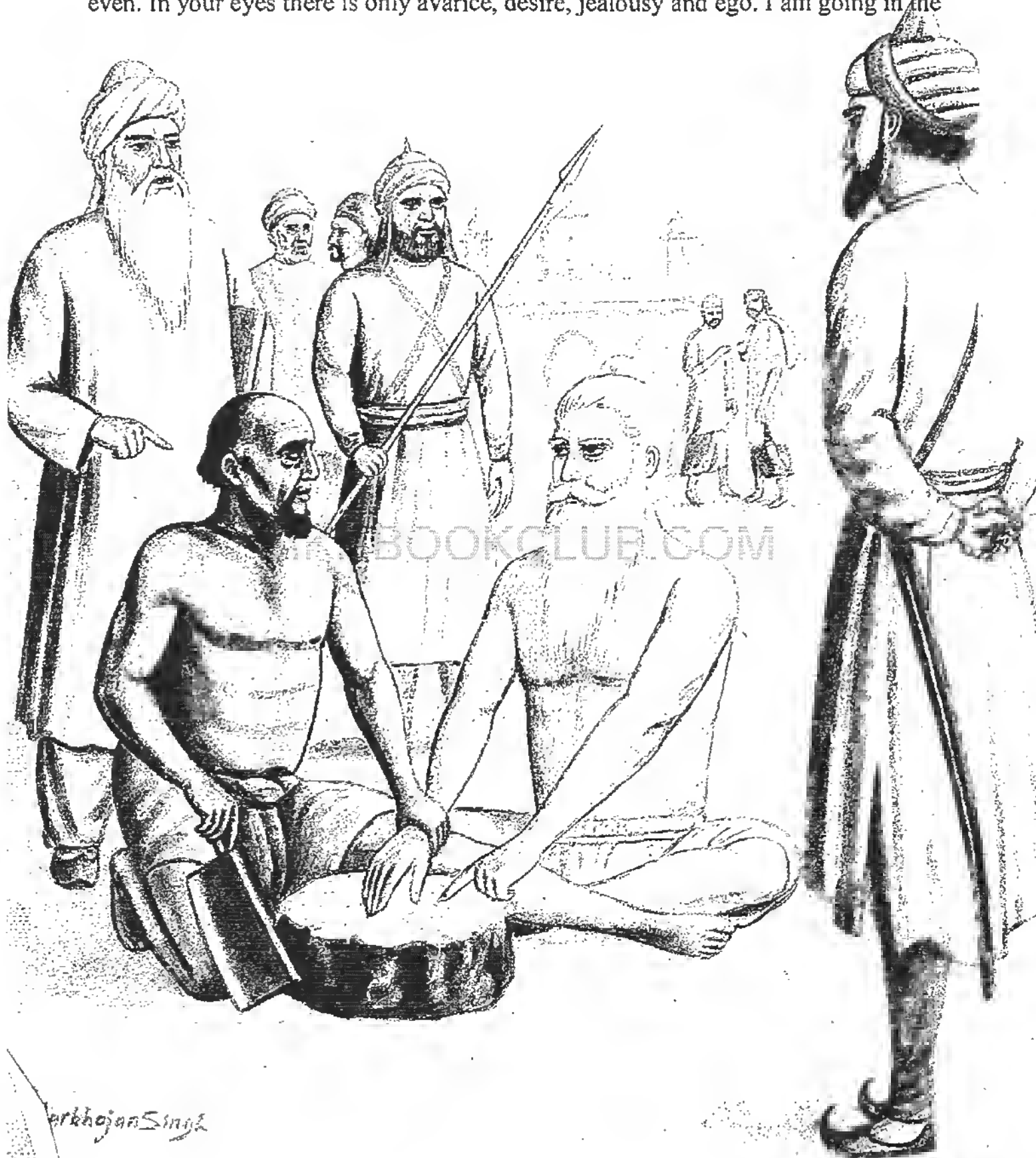
Hearing these words of Bhai Mani Singh Zakaria Khan was confounded. He did not want to sit in the court even for a moment. He again repeated his judgement and said, "He should be murdered cut into small pieces." Saying this he left the court. After that Kaazi turned towards Bhai Mani Singh and said, "Why are dying to cut into pieces joint by joint. You have still two options at your disposal. Pay rupees five thousand or accept the true religion of Islam, you can save your life."

At this Bhai Mani Singh said, "Why have I to pay rupees five thousand? Have you not planned to kill the Sikhs collectively? Due to Will of God I have perceived it earlier. Should I pay the price of your this wickedness and hypocrisy? This can never be possible. Secondly you are asking me to accept the Islam religion. How can I become a Mohammedan? I have nothing of my own. My body and my soul belongs to the Guru. This I have sacrificed to the Guru at the age of thirteen years. How can I give the property of others to any one else? Therefore why you tell me about this again and again. Neither I will pay the toll tax nor I accept the religion of Islam. I want only martyrdom what ever way you want take it I want only martyrdom."

On Har Sudi Panchimi of Samvat 1791, they took Bhai Mani Singh in the Naulakha Chauk. There thousands men and women had gathered to have the glimpse of Bhai Mani Singh. Soldiers were pushing the mob to get their way. All the faces of the people were withered due to crucifixion of Bhai Mani Singh. All the eyes were full of tears, but these tears were not dropping from the eyes. As those tears had frozen due to rath.

Bhai Mani Singh was asked to sit in the middle of the field. At the time of sitting Bhai Mani Singh asked to the executioners to open his shackles. He told them, "I will not run away, I have come myself to die for my country and for my nation. I am ready to die happily. I have no fear of death as after death a man gets the extreme celestial bliss. I am very fortunate that I am getting martyrdom for my faith and nation."

When the shackles were removed then again Kaazi came and said, "O Faqir! There is a still time, accept Islam don't lose your life for nothing. At this Bhai Mani Singh said, "O Kaazi! I perceive that you are blind, you are not a true Mohammedan even. In your eyes there is only avarice, desire, jealousy and ego. I am going in the



house of the God according to my own will and desire, but you are creating hindrances. Leave alone these executioners."

Hearing this Kaazi moved aside. Then executioners came near and Bhai Mani Singh said to them, "As You have been ordered, you should cut my body joint by joint." Then Bhai Mani Singh lost himself in deep meditation and absorbed himself with the feet of the Guru. The executioner first cut his fingers but Bhai Mani being in deep meditation did not express any pain. He had absorbed his soul with the feet of the Guru. There he was beyond the pains and pathos and was settled down in everlasting tranquillity and peace. When the hands and feet were cut then the executioners chopped his head. His soul left his body and he absorbed into Supreme soul of God.

After the martyrdom of Bhai Mani Singh his brother Jagat Singh and both sons Bhai Gurbax Singh and Bhai Chittar were martyred.

Other Singhs who were arrested with them, among them Bhai Guljara Singh's skin was removed inversely and after removing the eyes of Bhoopat Singh he was broken into pieces on the rotating wheels. Other Sikhs who were martyred after tormenting them included Bhai Mohkam Singh, Bhai Chain Singh, Bhai Keerat Singh, Bhai Aalam Singh, Bhai Aulia Singh, Bhai Sangat Singh and Bhai Kahn Singh.

Some people think that Bhai Mani Singh had separated words of Guru Granth Sahib from each other the congregation cursed him to be martyred cut joint by joint. But there is no truth in this fact. It is true that Bhai Mani Singh edited Aad Granth Sahib and Dasam Granth Sahib in one volume. In this Granth Baani of each Guru was selected according to Guru wise and not according to Raagas. After the Baani of Guru Tegh Bahadur the Baani of Guru Gobind Singh was added and after wards Baani of Bhagats had been included. Each Bhagats complete works had been gathered at one place. In Aad Granth where it has been written as Mehla Ist, Mehla IInd, in that Granth it has been written as Patshahi 1, 2, 3, 4, 5, 9 and 10. In this Beerh there are also some additional Baanis. Writing the history of this Beerh it has been stated that this Granth's one volume was with Bhai Magan Singh Granthi of Takhat Sri Hazoor Sahib. Its no printed copy is available but that compiled manuscript lies with Magan Singh's heirs.

☆☆